THE

CHILD'S Christian Education;

OR,

Spelling and Reading made Easy.

BEING

THE MOST PROPER INTRODUCTION TO THE PROFITABLE READING THE

HOLY BIBLE, &c.

IN FIVE PARTS.

460!

CONTAINING

I. An ALPHABET, illustrated with Cuts; and easy Lessons of Monosyllables, leading Children gradually from Spelling to Reading in a very short Time.

II. TABLES of WORDS; from two to five Syllables, with their proper Divisions and Accents.

III. A plain and impartial Account of the whole FAITH and DUTY of a Christian: Collected out of the Writings of the Old and New Testament: Digested under proper Heads, and delivered in the Words of Scripture, &c.

IV. RULES for SPELLING. The Use of Stops, Bishop Ken's three Hymns. Questions, with Answers out of the Scripture. Prayers for Children. The Bishop of Sodor and Mann's Admonitions to Masters of Families, &c.

V. An EXPOSITION of the Church Catechism, collected from the best Divines; namely, Archbishop Wake, Bishop Williams, Bishop Burnet, Bishop Beveridge, Dr. Worthington, Dr. Isham, Dr. Stebbing, Dr. Bishop, &c.

THE SIXTEENTH EDITION.

By the Reverend Mr. FISHER,
(Late of WHICKHAM)
Now Master of the GRAMMAR SCHOOL in COCKERMOUTH.

Designed for the Use of Schools and Families.

N. B. This Book is in the List of those recommended by the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Train up a Child in the Way he should go, and when he is old he will not depart from it. PROV. xxii. 6.

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1809.

*MY little children come to me,
And learn the christian A, B, C.
Thus Jesus would his children bless,
And them with heav'nly sweets caress.
How good is he, O come and see,
Your Jesus calls you to his knee.
My little ones, O come away,
And do not spend your time in play.
Come see what learning here doth flow:
Let none despise the criss-cross row.
Come now, O come, my children dear,
Come to my arms, and do not fear;
Your loving Jesus doth you call,
Come now, O come, my children all;
And I will teach you how to live,
If you to me yourselves will give.
You must the devil now defy,
You must the world and flesh deny;
With all your heart renounce these three,
And my dear children you shall be.
Believe my Gospel, and be wise;
Me always set before your eyes:
And on your mind now let me draw
The living and life-giving law;
In it always be your delight,
To ponder well both day and night:
And loss of all the world count gain,
So that ye may but me obtain.

* From T. à Kempis, recommended by Robert Nelson, Esq.

Printed by Law and Gilbert, St. John's-Square, London.

THE

PREFACE.

IT is a general complaint, that children are trained up in reading idle romances, which fill their heads with wild and unnatural fancies; while the ſacred ſcripture, the lively oracles of God, are neglected; though their uſefulneſs and excellency, preferable to any thing elſe, both for informing the underſtanding, and ſecuring the morals of children, be evident to every body. To remedy this complaint, was the deſign of drawing up this little book; and in favour of this method, the judicious LOCKE well obſerves, "That the promiſcuous reading of the Holy Bible, by chapters, as they lie in order, is ſo far from being any advantage to children, either for the perfecting their reading, or principling their religion, that perhaps a worſe could not be found."

"For what pleaſure (ſays he) or encouragement can it be to a child to exerciſe himſelf in reading thoſe parts of a book whereof he underſtands nothing? And how little are the law of *Moſes*, the ſong of *Solomon*, the prophecies in the Old, and the epiſtles, and the apocalypſe in the New Teſtament, ſuited to a child's capacity? And though the hiſtory of the evangeliſts, and the *Acts*, have ſomething eaſier, yet, taken altogether, it is very diſproportionate to the underſtanding of children."

Now, though this misfortune does attend the reading of all parts of ſcripture indifferently, yet, at the ſame time, it muſt be granted, that children are to be principled in their religion: and that thoſe principles may be beſt drawn from ſcripture, and delivered in its own words.

And in order to this, nothing more is neceſſary than to propoſe ſuch portions of the Bible to children as are ſhort,

 and

and at the same time suited to their weak capacities; for by this means, that sacred book may be still retained in schools, and all the inconveniences that arise from the promiscuous use of it avoided.

For this end it was, that the third part of the following Book was drawn up, wherein many of the most useful branches of holy writ, whether they be matters of belief or practice, and all the several parts of our duty, are ranged under proper heads; and some few such passages as are most short, easy, and weighty, are respectively placed under that part of the duty they are intended to explain: So that although some passage may occur in this book, the scope of which is less obvious to the capacity of a child, yet the difficulty will in a great measure vanish, and the general meaning at least will appear, when the master explains to his young scholar, under what head it is placed, and what branch of duty it is intended to enforce.

In prosecution of this design, it is supposed, that the passages quoted under each head, where they are few, will, the first time of reading over, be sufficient exercise for the child at one lesson; and though each lesson may be thought short, yet no doubt the advantage may be greater, than from a much longer, where the matters treated of are obscure: And besides being short, they may both be better understood at present, and some of them possibly, that are most taking with the genius of the child, treasured up in memory as so many standing and sacred rules of his life and actions ever afterwards.

And by this means children may learn many of the noblest and most useful parts of scripture, without that tedious obscurity which must needs render the reading of the Bible at large so irksome and discouraging to them.

In the use of the several passages of scripture, is followed the interpretation of a late excellent * prelate of our church in his *Christian Institutes*, whose authority must be unexceptionable to all candid readers.

* Dr. Gastrell, late Bishop of Chester.

Seeing

Seeing the ſcripture, promiſcuouſly uſed, is attended with great obſcurity to ſhallow underſtandings; and ſeeing it is objected, that a child cannot be perfected with what he does not underſtand, becauſe he wants a certain pleaſure, which is neceſſary to make him read to improvement; if this little book ſhould be found to take off that obſcurity of the ſcriptures conſidered in general; if it give a ſhort view of the moſt uſeful parts of ſcripture, and in a manner almoſt level to the loweſt capacities, then it is conceived, that the objection is entirely removed, and the ſcripture may be read with much pleaſure, and conſequently, as much to the improvement of their reading, as any little fables, or moral inſtructions whatever; and much more to the opening their underſtandings, and faſhioning their manners, by gently and timely inclining them to every thing that is virtuous and praiſe-worthy.

Indeed, ſome little moral or fabulous ſtories may be mixed with this, at the diſcretion of the maſter, but never to ſuperſede the uſe of the ſcripture, eſpecially in this or any other familiar method. Variety naturally ſtrikes the mind; for that reaſon ſome entertaining ſtories may be uſed, but ſparingly; and always ſubordinate to the ſcripture. There are ſeveral little books, wherein ſeveral portions of ſcripture are ſcattered and interſperſed; but then they are either not expreſſed in ſcripture words, or at leaſt are not uſed with any deſign to affix any ſenſe to them, but only as containing ſo many ſyllables: But here care is taken, that all the words of the ſcripture phraſe, above one ſyllable, are placed in the ſecond part before the leſſons in the third; ſo that the child, having firſt been perfected in the ſpelling the ſeveral words of theſe paſſages diſtinctly, comes duly prepared to the reading of them, and is hereby perfected in his reading, as much as he can by any other way, at the ſame time that he is learning many excellent ſcripture precepts, and the uſe and meaning of them.

God forbid any one ſhould think, that the deſign of this book is to undervalue the ſacred writings in general: No, it is only intended to give tender minds a more perfect knowledge of them than they are otherwiſe capable of, and to prevent their engaging in the ſcripture at random, which

which (as has been obferved) " may be the reafon why " fome people have never had clear and diftinct thoughts " of it all their life-time." It is hoped this method will rather excite them to the reading the whole of that facred book, when their underftandings are more e[illegible]ed, and better qualified to receive the feveral parts of [illegible] and may poffibly be fome little help to their underftanding the darker parts of it, even when their judgments are ripened. Though, in the mean time, it would not be amifs to join with their reading of it, fome entertaining part of fcripture at large; as the ftory of *Jofeph* and his brethren, of *David* and *Goliah*, of *David* and *Jonathan*, and alfo fuch pieces as convey the moft intelligible morals, as *Proverbs*, *Ecclefiaftes*, *Job*, *&c.*

As it is the profeffed defign of all fchools, particularly charity fchools, to teach children the elements of their religion, and as indeed it is the intereft and fafety of all ftates and kingdoms to have their youth properly principled in religion; if this book contain fome of the moft profitable leffons of the chriftian religion, a religion that is calculated to make us happy men, as well as ufeful members of fociety, it is hoped it will not be below the notice and ferious perufal of thofe who have the inftruction of youth committed to their care;—an important truft! And what can never be better executed, than by inftilling into their minds the excellent precepts of divine revelation, which will fully anfwer all the ends of happinefs in this life, and that which is to come; which, that they may obtain, is the prayer of all fincere chriftians.

TO THE

Schoolmaſters, Miſtreſſes, &c.

That ſhall teach this Book.

WHEREAS *this Book, intitled,* " THE CHILD'S CHRISTIAN EDUCATION," *has met with uncommon Succeſs, and in thoſe parts where it is made known, has been introduced into Engliſh Schools, with general approbation; and whereas, by the uſe of it, children have made a much more ſpeedy progreſs, than by any other book, it was thought proper to make this method of teaching public.*

1. *If the ſcholar does not know his letters, you have here a complete alphabet, illuſtrated with cuts or pictures, the learning of which is found to be a diverſion inſtead of a taſk. Then proceed to the tables and leſſons of monoſyllables, and take great care that the learner advances no faſter than he is made perfect in ſpelling and reading them.*

2. *As ſoon as the leſſons of one ſyllable are learned carefully, then let your Scholar proceed to the ſecond part of the book, which conſiſts of words from two to five ſyllables, divided and accented in tables; and let thoſe be taught without books as well as with them.*

Note, *When the words in the ſecond part of the book are committed to memory, there will be no difficulty in reading the uſual leſſons in the third part, ſeeing few words above one ſyllable will be there found, which are not taken notice of in alphabetical order, in the foregoing table of divided words.*

3. The

3. *The best way of using the third part of the book, is found to be this; to class several scholars together, the master is first to read over the lesson, then every one distinctly and separately to do the same. When this third part comes to be read over a second or third time, the scholar may read two, three, or four lessons at one time, by order of the master.*

4. *The fourth part, which consists of rules for spelling, several useful collections of prayers, &c. may be used at the discretion of the teacher. And the tables of words of six and seven syllables, left undivided, are designed as exercises to complete the scholar in spelling and dividing by rule.*

5. *The fifth part, which is an exposition of the church catechism, collected from our best divines, may be continued to be taught to the scholars as long as they remain at school.*

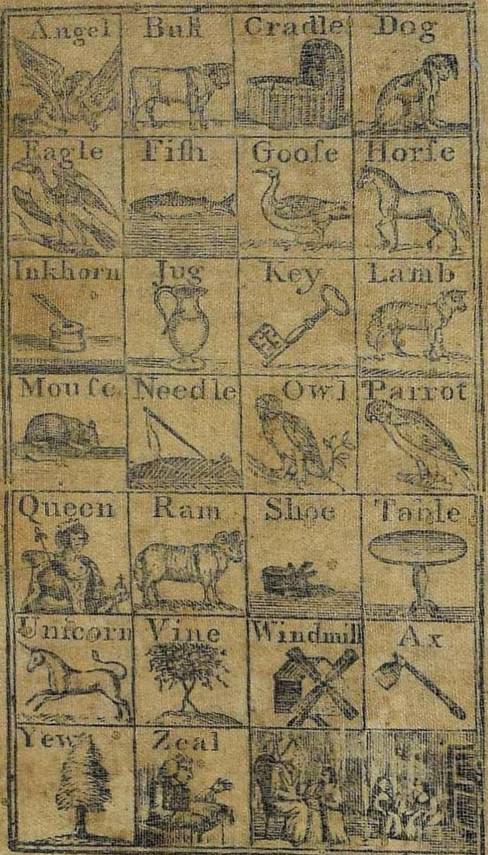
It being the duty of every schoolmaster to catechise the children under his charge in the principles of religion, and to teach them proper prayers also, the third, fourth, and fifth part of this book is calculated to assist him in a conscientious discharge of that duty.

PART

PART I.

The ALPHABET *of* LETTERS.

Roman.		Italic.		English.		Sound of each Letter.
A	a	*A*	*a*	A	a	a
B	b	*B*	*b*	B	b	bee
C	c	*C*	*c*	C	c	ſee
D	d	*D*	*d*	D	d	dee
E	e	*E*	*e*	E	e	e
F	f	*F*	*f*	F	f	eff
G	g	*G*	*g*	G	g	gee
H	h	*H*	*h*	H	h	aitch
I	i	*I*	*i*	I	i	i
J	j	*J*	*j*		j	jay
K	k	*K*	*k*	K	k	ka
L	l	*L*	*l*	L	l	ell
M	m	*M*	*m*	M	m	em
N	n	*N*	*n*	N	n	en
O	o	*O*	*o*	O	o	o
P	p	*P*	*p*	P	p	pee
Q	q	*Q*	*q*	Q	q	ku
R	r	*R*	*r*	R	r	ar
S	ſ s	*S*	*ſ s*	S	ſ s	eſs
T	t	*T*	*t*	T	t	tee
V	v	*V*	*v*	V	v	vee
U	u	*U*	*u*		u	u
W	w	*W*	*w*	W	w	double u
X	x	*X*	*x*	X	x	eks
Y	y	*Y*	*y*	Y	y	wi
Z	z	*Z*	*z*	Z	z	zed, or ze


Angel
Bull
Cradle
Dog
Eagle
Fiſh
Gooſe
Horſe
Inkhorn
Jug
Key
Lamb
Mouſe
Needle
Owl
Parrot
Queen
Ram
Shoe
Table
Unicorn
Vine
Windmill
Ax
Yew
Zeal

The VOWELS.

a e i o u, and y, when it follows a conſonant.

The CONSONANTS.

b c d f g h k l m n p q r ſ s t v w x y z.

Letters joined together.

ct ſb ſk ſh ſl ſt ſſ ff ffi fi ſb ſk, &c.

Long Syllables.					*Short Syllables.*				
ba	be	bi	bo	bu	ab	eb	ib	ob	ub
ca	ce	ci	co	cu	ac	ec	ic	oc	uc
da	de	di	do	du	ad	ed	id	od	ud
fa	fe	fi	fo	fu	af	ef	if	of	uf
ga	ge	gi	go	gu	ag	eg	ig	og	ug
ha	he	hi	ho	hu	ah	eh		oh	uh
ja	je	ji	jo	ju	ak	ek	ik	ok	uk
ka	ke	ki	ko	ku	al	el	il	ol	ul
la	le	li	lo	lu	am	em	im	om	um
ma	me	mi	mo	mu	an	en	in	on	un
na	ne	ni	no	nu	ap	ep	ip	op	up
pa	pe	pi	po	pu	ar	er	ir	or	ur
qua	que	qui	quo		as	es	is	os	us
ra	re	ri	ro	ru	at	et	it	ot	ut
ſa	ſe	ſi	ſo	ſu	ax	ex	ix	ox	ux
ta	te	ti	to	tu	az	ez	iz	oz	uz
va	ve	vi	vo	vu	amp	emp	imp	omp	ump
wa	we	wi	wo	wu	ant	ent	int	ont	unt
ya	ye	yi	yo	yu	aſt	eſt	iſt	oſt	uſt
za	ze	zi	zo	zu	ath	eth	ith	oth	uth

Words of three Letters.

Bab cab mab nab tab. Deb web. Bib fib gib lib mib rib ſib tib. Bob fob hob job lob mob ſob tob. Bub cub dub nub rub tub. Bad dad gad had lad mad pad ſad. Bed fed led ned red wed. Bid did kid lid rid. Dod hod jod nod rod ſod tod. Bud cud dud mud. Bag cag fag hag lag nag rag tag. Beg keg leg egg. Big dig fig pig

pig rig wig. Bog dog fog hog jog log. Bug dug ſug hug jug lug mug rug tug. Can fan man pan ran tan van wan. Ben den fen hen men pen ten wen. Bin din fin kin pin ſin tin win Con don. Bun fun gun nun pun run ſun tun. Cap hap lap map nap pap ſap tap. Hep nep. Dip hip lip nip ſip tip. Fop hop lop mop ſop top. Cup ſup. Bat cat fat hat mat pat rat ſat. Bet get let met net ſet. Bit fit hit nit pit ſit tit wit. Dot got hot lot not pot rot ſot. But cut gut hut put.

Words of Four Letters.

Back hack lack pack rack ſack. Beck deck neck peck. Dick hick pick rick ſick tick. Dock hock lock mock rock ſock. Buck duck luck muck ſuck tuck. Band hand land rand ſand wand. Bend fend lend mend ſend tend. Bind find hind kind mind rind. Cant pant rant want. Bent dent lent rent ſent went. Dint hint lint mint.

Words of Five Letters.

Black crack ſlack track. Brick ſlick thick trick. Block clock flock frock. Light might night ſight. Dwell ſhell ſmell ſpell. Bring fling ſtring thing. Brink chink drink think. Blaſh flaſh ſlaſh traſh. Fleſh freſh. Bluſh bruſh cruſh fluſh. Braſs graſs. Bleſs dreſs. Hanch lanch. Bench tench. Batch catch hatch latch. Ditch bitch.

Words of Five, Six, &c. Letters.

Bribe tribe. Brace chace grace place. Chide pride ſlide ſtride. Drake flake ſhake ſnake. Blame flame frame ſhame. Brime prime. Brine ſhine twine whine. Blare flare ſnare ſpare. Brave crave ſlave ſtave. Chance dance prance trance. Hence fence pence ſenſe. Hedge wedge ſledge pledge. Judge grudge. Range ſtrange.

Portions

Portions of Scripture, consisting but of one syllable, to make the entrance into reading perfectly easy.

LESSON I.

AS for me, I will call on God, and the Lord ſhall ſave me.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

Praiſe the Lord, ye that by night ſtand in the houſe of the Lord, in the courts of the houſe of our God.

LESSON II.

Let all the earth fear the Lord; ſtand in awe of him, all ye that dwell in the world.

For with thee is the well of life, and in thy light we ſhall ſee light.

For length of days, and long life ſhall they add to thee.

LESSON III.

Her feet go down to death, her ſteps take hold of hell.

Who can ſay, I have made my heart clean; I am pure from ſin?

They are all gone out of the way, there is none that doth good, no not one.

LESSON IV.

My hope hath been in thee, O Lord; I have ſaid, thou art my God.

And when I made haſte, I ſaid I am caſt out of the ſight of thine eyes.

I went by; and lo! he was gone: I ſought him, but his place could no where be found.

LESSON V.

Shew me thy ways, O Lord, and teach me thy paths.

For I will not truſt to my bow; it is not my ſword that ſhall help me.

I look for the Lord, my ſoul doth wait for him; in his word is my truſt.

LESSON VI.

O fear the Lord, ye ſaints; for there is no want to them that fear him.

Praiſe him, ſun and moon; praiſe him, all ye ſtars of light.

I will praiſe the Lord at all times. I ſought the Lord, and he heard me.

LESSON VII.

The fool hath ſaid in his heart, there is no God.

In thee, O Lord, put I my truſt; how ſay ye then to my ſoul, that ſhe ſhould flee as a bird to the hill?

To thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee; O hide not thou thy face from me.

I will give thanks unto thee, O Lord, with my whole heart.

LESSON VIII.

I will go forth in the ſtrength of the Lord.

Go not far from me, O God; my God, haſte thee to help me.

For thou art the thing that I long for; thou art my hope from my youth.

Thou, Lord, haſt brought my ſoul out of hell;

hell; thou hast kept my life from them that go down to the pit.

Lesson IX.

1.
What's right and good
  Now shew me Lord,
And lead me by
  Thy grace and word.

2.
Thus shall I be
  A child of God,
And love and fear
  Thy hand and rod.

3.
Then shall I learn
  To bless and prize
All those that strive
  To make me wise.

4.
Give thanks to thee
  Who still doth raise
Up men to teach
  Us thy just ways.

5.
While thus my mind
  Is bent and mov'd,
I may be sure
  By thee I'm lov'd.

6.
And when I die,
  Shall go in peace
To sing thy praise
  Which shall not cease.

7.
O make me one
  Of that blest train,
And tune my voice
  To that sweet strain.

Lesson X.

1.
The Lord, who made the ear of man,
  Must needs hear all of right;
He made the eye, all things must then
  Be plain in his clear sight.

2.
The Lord doth know the thoughts of man,
  His heart he sees most plain;
The Lord on high man's thoughts doth scan,
  And sees they are but vain:

3.
But, oh! that man is ſafe and ſure,
Whom thou doſt keep in awe;
And that his life may be moſt pure,
Doſt guide him in thy law.

4.
For he ſhall live in peace and reſt,
He fears not at his death;
Love fills his heart, and hope his breaſt,
With joy he yields his breath.

Twenty eaſy Leſſons *in* Monoſyllables.

LESSON I.

A Wiſe child will ſtrive to learn, but one that is not wiſe will not do ſo.

He that minds his book will have praiſe, but he that will not learn muſt feel the rod.

The wiſe child will think of his book, and ſhall not be beat; but the fool will mind play, and muſt be whipt.

LESSON II.

Sure nothing can pleaſe you more, than to have all your friends ſpeak well of you.

This they will do, if you learn your book, and ſtrive to do well.

All men praiſe and love the good child that makes the beſt uſe of his time.

But he that is naughty, and will not learn, muſt have ſtripes.

LESSON III.

In your youth learn thoſe things that may do you good when you are old.

Do not grudge to take pains for what will be for your good all your life-time.

By the care you now take to know and learn, you will gain fame, wealth, and peace, when you grow up.

LESSON IV.

Strive to make the best use of your time; now is your day, make the most of it.

If you let this day of youth slip from you, it will not come again; then hold it fast while you have it.

Waste not an hour of it in vain things; but strive all you can to gain what will be for your good.

LESSON V.

In all your works strive to please God; he is your best friend at all times.

All your thoughts, words, and works are known to him; he will find out all your ways.

Since you cannot hide yourself from him, do not that which is ill, though to gain the whole world.

LESSON VI.

When you rise out of your bed in the morn, first pray to God to bless and keep you this day, and all the days of your life, from all things that may hurt you.

Give him thanks for his great love to you, for your health, rest, and strength; for his care of you, and all that he gives you.

Let your first thoughts be of him; to him lift up your heart.

LESSON VII.

Next wash your hands and face clean, comb your hair, and then make haste to school.

Walk in peace to and from school; let not your voice be heard in the street, nor give cause to those who see you to say you are rude.

Pull off your hat, or make a bow to those you meet and know by the way, and to all your friends.

LESSON VIII.

When you are come to school, first bow to him who is to teach you what you are to learn.

Then sit down in your place, but make no noise all the time you are there.

What you are to learn, do to the best of your skill; for that will be your own when you are gone from school.

LESSON IX.

When you pray or sing praise to God, think to whom you speak: and let no vain thoughts be in your heart.

As God knows all things, you cannot mock him but he must see it.

Then dare not to stare at a vain thing, nor give place to a vain thought; but let God have your heart, and serve him with all your soul.

LESSON X.

Let not sloth have a place in your mind, for it will spoil all you have to learn.

It is a vice that is sure to hurt you; then drive it from you with all your strength.

If you take it for a gueſt, be ſure of harm from it; if you chaſe it from you, you do well.

LESSON XI.

Have a due ſenſe of what you learn, it will be for your good in time to come.

Do not let play rob you of your time that you ought to ſpend to learn; it is a vain thing to go to ſchool, and not gain by it.

You will wiſh, when you are come to age, that you had bent your mind more to learn in your youth.

LESSON XII.

If you go to church (which you muſt be ſure to do when you can) think that you go to God's houſe.

There he will have a ſtrict eye on you, for he is by you to ſee all your thoughts.

If a child that is near to you would talk to you, mind him not; but let him know, that he ought to be whipt for his fault.

LESSON XIII.

In the church, the prieſt is to ſpeak, and you with care to hear him.

Mind well what he ſays, for he ſhews you the way of life.

The life that now is, is ſhort; but the life to come has no end.

Then ſtrive in youth to know God, to ſerve him, and keep his laws.

LESSON XIV.

When you are at home, mind what your friends ſay, and do what they bid you. Let

Let them not tempt you to ſwear, lie, or break God's law; for thoſe things you ought not to do, though they ſhould bid you.

But in all that is juſt and right, you are bound to do as they bid you.

Lesson XV.

When you are not at ſchool, and have leave from your friends to play, let your play be ſuch as is free from blame.

Do not ſteal things to play with from your mate, or fright, wound, or beat him.

But love peace and truth, and pleaſe all you have to do with.

Lesson XVI.

Thoſe who ſeek your hurt, you ſhould ſhun, and beg of God to keep you from them, and turn their hearts.

Love all, as you would they ſhould love you; and do to all, as you would be done to yourſelf.

Ill comes to him that thinks ill; and thoſe that aim at the juſt, in the end hit themſelves.

Lesson XVII.

Keep your heart with all your care; out of the heart come life and death.

Ill things, that tend to your hurt, come from thence; and good things, that tend to your wealth, ſpring out of it.

Ill thoughts are from thence; they bring forth ill words, and ill acts; then keep a guard on your heart at all times.

LESSON XVIII.

Spare your ſpeech, and you will ſpare your-ſelf; a cloſe mouth is a ſign of a wiſe head.

A wiſe man may be thought to be a fool, if he talks too much; and a fool may be thought wiſe, if he holds his tongue.

A man is known by his talk, and a fool's bolt is ſoon ſhot.

LESSON XIX.

If you have done an ill act, do ſo no more, but mend for the time to come.

Men will paſs by one falſe ſtep; and God will not caſt you off, if you ſtrive to mend your fault.

Let the time paſt remind you of the ills you have done, and the time to come make you do ill no more.

LESSON XX.

Be ſure a time will come, when all muſt lie down in the duſt; and though the grave may for a while keep a part of us, yet the ſoul can by no means die.

God will be ſure to judge us at the laſt day, as our deeds have been in this life.

Then let us all think and do what is right, for this is the way to have peace at the laſt.

Nine eaſy Leſſons *in* Monoſyllables.

LESSON I.

GOD is a true God, moſt wiſe, juſt, and good.——There is but one God, and I ought to fear him, and in all my ways to truſt in him, and pleaſe him. He is good to all.

 By

By the word of God were all things made, and in him I live and move.

LESSON II.

I should be lost, if I had not one to save me; and he that saves me is CHRIST the LORD.

He took on him the form of man, and did live a good life; he did preach good words and works to us of God and the next world.

He wrought strange things; he made the sick well, and the lame he made to walk.

LESSON III.

He did die for the whole world, the sad death of the cross, for our sins, to make God a friend to us.

He rose from the dead on the third day, and did go up into bliss; where he is now at the right-hand of God, where he still lives, and will be our friend.

And he will come from thence, at the last day, to judge the world.

LESSON IV.

We must love God with all our hearts, and do as we would be done by.

We must not take the name of God in vain, but must love him and fear him.

I must hear and read God's word with great joy, and must give thanks to him for all the good he hath done unto me and all.

LESSON V.

I must keep the Lord's day well, and not speak my own words, nor do my own work, on that day.

I muſt ſeek the love of God, and pray to him for grace, and give thanks to him for all that he has done to me.

We muſt pray in the name of CHRIST for Grace to help us in the time of need.

LESSON VI.

I muſt own my ſins, and give God praiſe, for he has been good to me.

I muſt day by day take care that my heart be not prone to pride, and take care of a raſh wiſh.

I muſt not tell a lie, nor mock at any one, nor call foul names, nor ſpeak ill words.

LESSON VII.

If I thus live in the faith and fear of God, I ſhall be bleſt both in this world, and that which is to come.

I muſt die, and leave this vain world; my corpſe ſhall go to the earth, and ſhall come to life again at laſt.

The ſouls of the good ſhall go to God, who gave them; and the ſouls of thoſe that are not good ſhall go to Hell.

LESSON VIII.

Hell is a place called *The Lake*, which burns with fire; which is the place for thoſe who do not fear the Lord.

The good, and thoſe that fear the Lord, and live good lives, are placed in a ſtate of bliſs, and go to Heaven, which is a ſtate of reſt and joy with God and Chriſt.

" Let me be wiſe in youth, O Lord, that ſo
" I ſafe may tread the way I ought to do:

"Lead me, and learn me what is right and just,
"For in thy help, my God, I place my trust."

Lesson IX.

Upon reading the Holy Scriptures.

1. When I have learnt thy word to read,
   Teach me, O Lord, to pray,
That from thy laws, like the lost sheep,
   I may not err or stray.
2. Then join my heart to such as chuse
   In thy pure paths to tread;
And by thy words, and grace, and hand,
   To all that's good are led.
3. With these I'll sing, and bless thy name,
   And all my time will spend;
With these I hope to live and dwell,
   With them my days to end.
4. 'Tis by thy grace that I must see
   What's right and fit to do;
For of myself I'm weak and blind,
   And know not false from true.
5. Then grant me Lord, thy grace to learn,
   What in this word is taught,
That I may do, as well as know,
   The things thou wou'dst have wrought.
6. So by thy grace, what thou dost bid,
   I'll strive to do the same;
Bid what thou wilt, but grant me grace,
   And I will praise thy name.

The END *of the* First Part.

PART II.

Words conſiſting of two Syllables, divided according to the Rules of Spelling.—The accent is upon the firſt Syllable, if not marked otherwiſe.

N. B. Any word that may be divided one way by ſound, and another way by the rules of ſpelling, the ſcholar is directed how to underſtand the doubtful diviſion by this mark″; ſo that they who do not like the diviſion of words by rule, may with eaſe teach theſe tables according to their ear, becauſe the words are marked, where the rule and ear diſagree.

A-baſe
A-báte
ab-hor
a-bíde
a-ble
a-bound
a-broad
ab-ſtain
ac-count
A″dam
a-far
a-fraid
af-ter
a-gain
a-ged

a-gue
a-gainſt
a-líve
a-lóne
al-ſo
al-tar
al-ways
a-men
a-mong
an-gel
an-ger
an-ſwer
a-ny
ap-pear
ap-ply

a-pron
a-riſe
ar-mour
a-ſcribe
a-ſide
aſk-eth
a-ſleep
a-venge
a-void

B

Bap-tiſm
beau-ty
be-cauſe
be-fore

be-half
be-held
be-long
be-lieve
be-ing
be-neath
be-ſeech
be-ſet
be-ſides
be-times
bet-ter
be-ware
bleſ-ſed
bo″dy
bo″dies

bor-row

bor-row
bo-ſom
breath-ed
bre-thren
brim-ſtone
bro-ken
bro-ther
burn-eth
burn-ing

C

Call-ed
call-ing
can-dour
can-not
care-ful
car-ry
caſt-eth
cau-ſeth
cer-tain
cham-ber
cha-ſten
chil-dren
ci″ty
cleanſ-eth
cloáth-ed
co″meth
com-mit
com-mune
com-pare
com-paſs
con-demn
con-feſs
con-ſent
con-tent
cor-rupt
coun-ſel
count-ed
co″ver
crea-ture
crown-eth
cry-ing
cur″ſed
cur″ſeth
cu″ſtom

D

Dai-ly
dark-neſs
dear-ly
de-céive
de-cláre
de-fend
de-light
de-ny
de-part
de-fine
de-ſpiſe
de-ſtroy
de″vil
de-viſe
de-vour
di-ed
di-eth
di-rect
doc-trine
do-er
do-ing
dou″ble
drink-eth
dri″ven
drunk-en
du-ty
du-ties
dwell-eth

E

Ear-neſt
eaſt-ward
ea-ten
ea-ters
eat-eth
e-den
el-der
en-ter
en-tíce
e-qual
e″ſteem
e-ven
e″ver
e-vil
ex-cept
ex-ceſs
ex-hort
ex-pect

F

Faint-eth
faith-ful
fa-ther
fall-eth
fa-vour
fear-eth
fear-ful
fill-ed
fiſh-es
fleſh-ly
flow-er
fol-low
fool-iſh
for-bid
for-got
for-give
for-mer
for-ſake
found-ed
free-ly
for-ward
fro-ward
ful-fil

G

Gain-ed
gar-den
gen-tile
gen-tle
gi″ven
gi″veth
gi″ving
gird-ed
glo-ry
go-eth
god-ly
good-neſs
go″ſpel
got-ten
great-er
great-eſt
grie-vous
ground-ed
guil-ty

H

Hap-py
har-veſt
ha-ſty
ha-ted
ha-teth
haugh-ty
ha″ving
hear-er
hear-ken
heart-ed
heal-eth
hea-then

hea-ven
hea-vy
here-on
here-by
hid-den
high-er
high-ly
him-ſelf
hold-eth
ho-ly
ho"neſt
ho"nour
ho-ped
hu-man
hum-ble
hun-ger
hun-gry
huſ-band

I

I-dle
i-dol
i"mage
in-creaſe
in-deed
in-to
in-ſtruct
iſ-ſue
it-ſelf

J

Ja-cob
jeſt-ing
Je-ſus
join-ed
judg-ed
judg-eth
judg-ing
judg-ment
ju-ſtice

K

Keep-eth
keep-ing
kind-ly
kind-neſs
kil-led
king-dom
know-eſt
know-eth
know-ing
know-ledge

L

La-bour
lat-ter
learn-ed
lend-eth
leſ-ſon
li-ar
li-eth
light-ly
li-ken
like-neſs
like-wiſe
li-on
lit-tle
li"veth
li"ving
look-eth
lo"ved
love-ly
lo"veth
lo"ving
low-ly
ly-ing

M

Ma-ker
ma-keſt
ma-keth
man-kind
man-ner
ma-ny
ma"ſter
mat-ter
may-eſt
med-dle
meek-neſs
mem-ber
mer-cy
mer-cies
migh-ty
mind-ed
mind-eth
miſ-chief
mock-er
mo-ment
mourn-ing
mor-row
Mo-ſes
mo"ther
mo"ved
my-ſelf

N

Na-ked
na-med
na-meth
na-ture
nee-dy
neigh-bour
nei-ther
ne"ver
nine-ty
no"ſtril
no-thing
num-ber
nur-ture
o-bey
ob-ſcure
ob-tain
of-fence
of-fer
of-fend
of-ten
on-ly
op-poſe
o"ther
our-ſelves
o-ver
ox-en

P

Par-don
pa-rent
paſſ-ed
pa"ſture
peo-ple
per-ceive
per-fect
per-form
pe"riſh
per-ſon
pil-grim
pi"ty
pla-ces
plant-ed
plant-eth
plea"ſant
plea-ſed
plea"ſure
pon-der
pot-ter
pow-der
prai-ſes
pray-er
preach-ed

pre-pare

pre-pare
pre″ſence
pre″ſent
prin-ces
pro-ceed
pro″fit
pro″miſe
pro″phet
pro″ſper
pro-voke
put-ting

Q

Qui-et

R

Ra-geth
ra-ging
rai-ſed
ra-ther
read-ing
rea″dy
re-buke
re-ceive
re-cord
re-frain
re-main
re-move
ren-der
re-pay
re-pent
re-port
re-proach
re-proof
re-ſpect
reſt-eth
re-ſtore
re-prove
re-turn
re-queſt
re-ward
ri″gour
ri″ſen
ri-ſeth
roar-ing
rob-bed
rob-bing
ru-ler
ru-leth
run-neth

S

Sa″lute
ſa-ved
ſay-eth
ſay-ing
ſcour″geth
ſearch-ing
ſea-ſon
ſe-cret
ſeem-eſt
ſeek-ing
ſend-eth
ſer-pent
ſer-vant
ſer-vice
ſet-teth
ſet-ting
ſet-tle
ſew-ed
ſhew-eth
ſhew-ing
ſhi-ned
ſhort-neſs
ſhut-ing
ſin-cere
ſin-gle
ſin-ned
ſin-ner
ſin-neth
ſlack-neſs
ſlen-der
ſloth-ful
ſlug-gard
ſo-ber
ſor-row
ſpa-red
ſpeak-eth
ſpi″rit
ſpread-eth
ſtand-eth
ſta-tute
ſtay-ed
ſtran″ger
ſtretch-ed
ſtu″dy
ſtum-bling
ſub-ject
ſub-mit
ſub-ſtance
ſuf-fer
ſum-mer
ſup-ped
ſup-per
ſup-port
ſu-preme
ſure-ly
ſu″ſtain

T

Ta-ken
ta-keth
ta-king
talk-ing
tempt-ed
ten-der
them-ſelves
there-by
there-fore
there-in
there-of
there-with
think-eth
thou-ſand
through-out
touch-ing
to-wards
tra″vel
trem-bling
tri″bute
trou-ble
trou-bled
tru-ly
turn-ed
tur-nip

U

Un-clean
un-der
un-juſt
un-til
un-to
un-wiſe
up-hold
up-on
up-wards
ut-ter

Va-pour

V			
Va-pour	wa-ter	wick-ed	work-eth
ve"ry	weak-nefs	wil-leth	wor-fhip
vir-gin	wea-ry	wil-ling	wor-thy
vir-tue	wel-fare	win-ter	woun-ded
	wel-come	with-ftand	writ-ten
W	where-fore	wif-dom	
Wal-king	where-of	with-in	Y
wafh-ing	where in	with-out	Young-er
waft-eth	whe"ther	wo"man	youth-ful
watch-ing	whi"ther	won-der	your-felves
	who-fo	work-er	

Four eafy Leffons, confifting of Words not exceeding Two Syllables.

Lesson I.

I will give thanks un to the Lord; his praife fhall e-ver be in my mouth.

My foul fhall make her boaft in the Lord: The hum-ble fhall hear of it, and be glad.

O praife the Lord with me; and let us blefs his name al-ways.

I fought the Lord, and he heard me: Yea, he fa-ved me out of all my fear.

Lesson II.

Thy mer-cy, O Lord, reach-eth unto the hea-vens, and thy truth un-to the clouds.

How great is thy mercy, O Lord; and the chil-dren of men fhall put their truft un-der the fha-dow of thy wings.

For

For with thee is the well of life: And in thy light ſhall we ſee light.

L E S S O N III.

A-riſe, O Lord God, and lift up thine hand: For-get not the poor.

O my ſoul, thou haſt ſaid un-to the Lord, thou art my God, my goods are no-thing un-to thee

All my de-light is up-on the ſaints that are in the earth; and up-on ſuch as ex-cel in vir-tue.

I have ſet God al-ways be-fore me: For he is on my right-hand, there-fore I ſhall not fall.

L E S S O N IV.

The Lord is my ſhep-herd, there-fore can I lack no-thing.

He ſhall feed me in a green pa-ſture; and lead me forth be-ſide the waters of com-fort.

Thou ſhalt pre-pare a ta-ble be-fore me, a-gainſt them that trou-ble me; thou didſt a-noint my head with oil, and my cup ſhall be full.

But thy lo"ving kind-neſs and mer-cy ſhall fol-low me all the days of my life: And I will dwell in the houſe of the Lord for e-ver.

N. B. The reaſon of placing ſo few leſſons here, is be-cauſe all the third part of this book is by way of exerciſe upon theſe tables.

Words

Words of Three Syllables, *divided according to the Rules for Spelling.*

N. B. The Accent is on the firſt Syllable, if not marked otherwiſe.

A

A-Ban-don
a-be-ſed
ac-cept-ed
ac-cord-ing
ac-know-ledge
ad-mo"niſh
ad-vo-cate
al-migh-ty
a-mend-ment
a-no-ther
an-ſwer-ing
ap-pear-ed
ap-point-ed
a"ſcend-ed
aſ-ſem-bly
aſ-ſu-rance
at-tend-ance
at-tri-bute

B

Ba"niſh-ment
bap-ti-zed
be-co"meth
be-gin-ning
be-got-ten
be-gui-led
be-hold-eth
be-ho-ved
be-lie-vers
be-long-eth
be-lov"ed
be"ne-fits
be-ſtow-ed
be-tray-ed
bro"ther-ly
bu"ſi-neſs

C

Car-nal-ly
cha"ri-ty
cha"ſten-eth
cha"ſti-ty
che"riſh-eth
chri"ſti-an
com-mand-ment
com-mit-ting
com-pa-ny
com-pa-red
con-cern-ing
con-demn-eth
con-feſſ-eth
con-fi-dence
con-ſci-ence
con-ſi"der
con-tent-ment
con-ti"nue
cour-te-ous
co"ve-nant
co"ver-eth
cre-a-tor

D

De-cei-ved
de-lay-ed
de-li"ver
de-ni-al
de-part-eth
de-ſi-ed
de-ſpi-ſeth
de-vi-ces
di"li-gence
di"ſcern-ing
di"ſci-ple
diſ-plea"ſure
di"ſpo-ſer
di"ſtan-ced
di"ſtem-per
drun-ken-neſs

E

Ea-ſi-ly
e"ne-my
en-du-reth
e-ſteem-ed
e-ter-nal
e"ver-more
e"ve-ry
e"vi-dence
ex-a-mine

ex-am-ple
ex-cel-lence

F

Faith-ful-nefs
fel-low-fhip
fil-thi-nefs
fi-nal-ly
fol-low-ers
flou"rifh-eth
for-give-nefs
for-fa-keth
fur-ther-moft

G

Ga"ther-eth
ge"ne-ral
glo-ri-ous
god-li-ness
go"ver-nor

H

Hap-pi-nefs
har-den-ed
hear-ti-ly
hea"ven-ly
ho-li-nefs
ho-neft-ly
ho-nour-eth
hy"po-crite

I

Ig-no-rance
in"he-rit
in-ju-ry
in-ftruct-ed
ju"fti-fy
in-ter-cede

L

La-bour-ed
law-gi"ver
low-li-nefs

M

Ma-gi-ftrate
ma"ni-fold
me"mo-ry
mer-ci-ful
mi"nifter
mo-de-fty
mor-ti-fy
mul-ti-tude

N

Na-ti-on
nou"rifh-eth
nou"rifh-ment

O

Ob-tain-ed
o-pen-ed
or-dain-ed
o-ver-feer

P

Par-don-ed
pa-ti-ence
peace-a-ble
peace-a-bly
per-fect-ly
per-vert-eth
pi"ti-ful
por-ti-on
pof-fi-ble
po"ver-ty
pre-fer-ring
pro"mi-fes
pro-vi-deth
pu"bli-can
pu"nifh-ment
pu-ri-ty
pur-loin-ing
pur-po-fed
pur-fu-eth

R

Re-bel-led
re-bu-ked
re-ceiv-ed
re-deem-er
re-joi-ceth
re-mem-brance
re-new-ing
re-pent-ance
re-fift-eth
re-fpect-er
re"ve-rence
re"ve-rend
re-ward-er
right-e-ous
ri-ot-ous

S

Sa"cri-fice
Sa-vi-our
fin-gle-nefs
fin-ful-nefs
floth-ful-nefs
fpeed-i-ly
fub-til-ty

fuf-fer-eth

fuf-fer-eth	un-fruit-ful	W
fur-feit-ing	u-ni-on	Watch-ful-nefs
	u-ni-ted	wa-ter-eth
T	u-ni-ty	wa-ver-eth
Tem-per-ance	un-fta-ble	whore-mon-ger
te"fta-ment	up-right-ly	wick-ed-nefs
thankf-gi"ving	ut-ter-eth	wine-bib-ber
to-ge-ther		wi"ther-eth
tranf-gref-for	V	won-der-ful
tref-paff-es	Va"nifh-eth	wor-fhip-peth
	va"ni-ty	wrong-ful-ly
U	ve"ri-ly	
Un-be-lief	vic-to-ry	Y
un-clean-nefs	vi"gi-lant	Ye"fter-day
un-der-ftand		ye"fter-night

Four Leffons on the foregoing Tables, confifting of Words not exceeding Three Syllables.

Lesson I.

The rich and the poor meet to-ge-ther: The Lord is the ma-ker of them all.

A pru-dent man fore-fee-eth e-vil, and hi-deth him-felf: But the fim-ple pafs on, and are pu-nifh-ed.

He that op-preff-eth the poor to in-creafe his rich-es, and he that gi"veth to the rich, fhall fure-ly come to want.

Lesson II.

Why ftand-eft thou fo far off, O Lord? and hi-deft thy face in the need-ful time of trou"ble?

The un-god-ly for his own luft doth per-fe-cute the poor: let them be ta-ken in the fame craft that they have de-vi-fed.

For the un-god-ly hath made boaft of his own

heart's

heart's de-ſire; and ſpeak-eth good of the co-vet-ous, whom God ab-hor-reth.

LESSON III.

The hea-vens de-clare the glo-ry of God; and the fir-ma-ment ſhew-eth his han-dy-work.

One day tel-leth a-no-ther, and one night doth cer-ti-fy a-no-ther.

There is nei-ther ſpeech nor lan-guage, but their voi-ces are heard a-mongſt them.

Their ſound is gone out in-to all lands; and their words un-to the end of the world.

LESSON IV.

The fear of the Lord is pure, and en-du-reth for ever: The judg-ments of the Lord are al-ways right-e-ous and true.

More to be de-ſi-red are they than gold, yea, than much fine gold: Sweet-er al-ſo than the ho-ney, and the ho-ney comb.

More-o-ver by them is thy ſer-vant taught: and in keep-ing of them there is great re-ward.

Words of Four Syllables.

AD-ver-ſa-ry	com-paſ-ſi-on	con-ve-ni-ent
af-flic-ti-on	com-mu-ni-cate	co"vet-ouſ-neſs
a-bun-dant-ly	com-mu-ni-on	Dam-na-ti-on
ac-cept-a-ble	con-clu-ſi-on	de-ceit-ful-neſs
au-tho"ri-ty	con-di-ti-on	de-li"ver-ed
Cir-cum-ſpect-ly	con-feſ-ſi-on	de-ſtruc-ti-on
		di"li-gent-ly

di″li-gent-ly
di-mi″niſh-ed
diſ-cre-ti-on
di-vi″ſi-on
do-mi″ni-on
E-di-fy-ing
e-lec-ti-on
e″ver-laſt-ing
ex-e-cu-ted
ex-er-ci-ſed
Fa-vour-a-ble
fi-de-li-ty
for-ma-ti-on
Glo-ri-fi-ed
Hu-mi-li-ty
Im-poſ-ſi-ble
im-pri″ſon-ment
in-fir-ma-ry
in-he″ri-tance
in-i-qui-ty
in-no-cen-cy
in-ſtruc-ti-on
in-te″gri-ty
ju-ſti-fi-ed
Ma″ni-feſt-ed
me-mo-ri-al
O-be-di-ence
oc-ca-ſi-on
o-pi″ni-on
o-ri″gi-nal
o-ver-char-ged
Par-ti-cu-lar
per-ſe-cu-ti-on
per-ſe-ve-rance
pro″fit-a-ble
pro-feſ-ſi-on
pro-vi″ſi-on
Re-con-ci-led
re-demp-ti-on
re-miſ-ſi-on
right-e-ouſ-neſs
Sal-va-ti-on
ſim-pli″ci-ty
ſin-ce″ri-ty
ſpi″ri-tu-al
ſub-jec-ti-on
ſuf-fi″ci-ent
Temp-ta-ti-on
te″ſti-mo-ny
tranſ-greſ-ſi-on
Un-cer-tain-ty
un-der-ſtand-ing
u-ni-ver-ſal
un-right-e-ous
un-ſearch-a-ble
un-wor-thi-ly
Vex-a-ti-on
What-ſo-e″ver
whom-ſo-e″ver
who-ſo-e″ver

Words of Five Syllables.

AC-cep-ta-ti-on
ac-cu-ſa-ti-on
ad-mi-ra-ti-on
ad-mo-ni-ti-on
af-fec-ti-on-ate
Cir-cum-ci-ſi-on
con-dem-na-ti-on
con-fiſ-ca-ti-on
con-ſi-de-ra-ble
con-ver-ſa-ti-on
Diſ-o-be-di-ence
E″du-ca-tion
e-ſpe-ci-al-ly
ex-hor-ta-ti-on
For-ni-ca-ti-on
Ge″ne-ra-ti-on
Ha″bi-ta-ti-on
Im-mor-ta-li-ty
in-ter-ceſ-ſi-on
Me″di-ta-ti-on
Op-por-tu-ni-ty
Par-ti″cu-lar-ly
prin-ci-pa″li-ty
Re-pe-ti″ti-on
re″ſo-lu-ti-on
re″ſur-rec-ti-on
Spi-ri″tu-a-li-ty
ſuf-fi-ci-en-cy
ſup-pli-ca-ti-on
Un-right-e-ouſ-neſs

Of NUMBERS.

One	1	I	Twenty	20	XX
Two	2	II	Thirty	30	XXX
Three	3	III	Forty	40	XL
Four	4	IV	Fifty	50	L
Five	5	V	Sixty	60	LX
Six	6	VI	Seventy	70	LXX
Seven	7	VII	Eighty	80	LXXX
Eight	8	VIII	Ninety	90	XC
Nine	9	IX	One Hun.	100	C
Ten	10	X	Two Hun.	200	CC
Eleven	11	XI	Three Hun.	300	CCC
Twelve	12	XII	Four Hun.	400	{ CCCC or CD
Thirteen	13	XIII			
Fourteen	14	XIV	Five Hun.	500	D
Fifteen	15	XV	Six Hun.	600	DC
Sixteen	16	XVI	Seven Hun.	700	DCC
Seventeen	17	XVII	Eight Hun.	800	DCCC
Eighteen	18	XVIII	One Thouſ.	1000	M
Nineteen	19	XIX	——	1809	MDCCCIX

Q. *What is the meaning of placing* I *before* V *for* Four, *and after it for* Six?

A. A leſſer number placed before a greater, abates ſo much of it; and after, adds ſo much to it.

PART III.

CHAP. I.

Concerning GOD, *His* NATURE, ATTRIBUTES, *and* WORKS.

LESSON I.

GOD *is the* Creator *and* Maker *of all Things.*

BY him were all things created, that are in heaven, and that are in earth. *Col.* i. 16.

O Lord, thou art our father: we are the clay, and thou our potter, and we are all the work of thine hand. *Isa.* lxiv. 8.

Thou hast made summer and winter. *Psal.* lxxiv. 18.

The Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. *Psal.* c. 2.

LESSON II.

GOD *is the* Preserver *of all things.*

Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all

their hosts, the earth, and all things that are therein, and thou preservest them all, and the host of heaven worshippeth thee. *Neh.* ix. 26.

In him we live, and move, and have our being. *Acts* xvii. 28.

Who holdeth thy soul in life: and suffereth not our feet to slip. *Psal.* lxvi. 8.

In whose hand is the soul of every living thing, and the breath of all mankind. *Job* xii. 10.

Lesson III.

GOD *is the* Disposer *and* Governor *of all Things.*

Whatsoever the Lord pleased, that did he in heaven and in earth: in the seas, and in all deep places. *Psal.* cxxxv. 6.

The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. *Dan.* iv. 17.

The Lord is our Judge; the Lord is our lawgiver; the Lord is our king. *Isa.* xxxiii. 22.

The lot is cast into the lap, but the whole disposing thereof is of the Lord. *Prov.* xvi. 33.

Lesson IV.

He *is the* Only GOD.

The Lord he is God in heaven above, and upon the earth beneath: there is none else. *Deut.* iv. 39.

Before him there was no God formed, neither shall there be after him. *Isa.* xliii. 30.

Though there be that are called Gods, whether in heaven or in earth.

——Yet

——Yet to us there is but one God, the father, of whom are all things, and we in him. 1 *Cor.* viii. 5, 6.

Lesson V.

There is none like Him.

Among the Gods, there is none like unto thee, O Lord. *Psal.* lxxxvi. 8.

There is no God like thee, in heaven above, or in the earth beneath. 1 *Kings* viii. 23.

Who is like unto thee, O Lord?—Who is like thee, glorious in holiness, fearful in praises, doing wonders? *Ezek.* xv. 11.

To whom then will ye liken God? or what likeness will ye compare unto him? *Isa.* xl. 18.

Lesson VI.

He *is greater than all Things.*

The Lord your God is God of Gods, and Lord of Lords. *Deut.* x. 17.

He is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. *Eph.* i. 21.

Who is so great a God as our God? *Psal.* lxxvii. 13.

As for all the Gods of the heathens, they are but idols; but it is the Lord that made the heavens. *Psal.* xcvi 5.

Lesson VII.

God *is a Spirit.*

He is invisible. *Heb.* xi. 26.

He is a Spirit. *John* iv. 24.

Whom no man hath seen, nor can see. 1 *Tim.* vi. 16.

ETERNAL. From everlasting to everlasting, thou art God. *Psal.* xc. 2.

Who only hath immortality. 1 *Tim.* vi. 16.

Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8.

One day is with the Lord as a thousand years and a thousand years as one day. 2 Pet. iii. 8.

LESSON VIII.

Unchangeable.

Thus saith the Lord of Hosts:

———I am the Lord, I change not. *Mal.* iii. 5, 6.

I am that I am:

——This is my name for ever, and this is my memorial unto all generations. *Exod.* iii. 14, 15.

Whatsoever God doth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doth it, that men should fear before him. *Eccl.* iii. 14.

Jesus Christ is the same yesterday, to-day, and for ever. *Heb.* xiii. 8.

LESSON IX.

Present every where.

Whither then shall I go from thy spirit? Or whither shall I go then from thy presence?

—If I climb up into heaven, thou art there: If I go down to hell, thou art there also.

—If I take the wings of the morning, and remain in the uttermost parts of the sea:

—Even

—Even there also ſhall thy hand lead me; and thy right-hand ſhall hold me up. *Pſal.* cxxxix. 6, 7, 8, 9.

Am I a God at hand, ſaith the Lord: and not a God afar off?

—Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord: Do not I fill heaven and earth? ſaith the Lord. *Jer.* xxiii. 23, 24.

LESSON X.

The Knowledge *of* GOD.

Known unto God are all his works, from the beginning of the world. *Acts* xv. 18.

Neither is there any creature that is not manifeſted in his ſight: but all things are naked and open unto the eyes of him with whom we have to do. *Heb.* iv. 13.

He looketh to the ends of the earth, and ſeeth under the whole heaven. *Job* xxviii. 24.

The eyes of the Lord are in every place, beholding the evil and the good. *Prov.* xv. 3.

LESSON XI.

His Wiſdom.

He is wiſe in heart. *Job* ix. 4.

He is the only wiſe God. 1 *Tim.* i. 17.

The Lord by wiſdom hath founded the earth. *Prov.* iii. 19.

He hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion. *Jer.* x. 12.

O Lord, how manifold are thy works, in wisdom hast thou made them all. *Psal.* civ. 24.

He giveth wisdom unto the wise, and knowledge to them that know understanding. *Dan.* ii. 21.

Lesson XII.

His Power.

Power belongeth unto God. *Psal.* lxii. 11.

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *Isa.* xl. 28.

In thine hand is there not power and might, so that none is able to withstand thee? 2 *Chron.* xx. 6.

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord, that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth, by myself. *Isa.* xliv. 24.

Lesson XIII.

The Goodness *of* God *in general.*

There is none good but one, that is God. *Matth.* xix. 17.

The Lord is loving unto every man, and his mercy is over all his works. *Psal.* cxlv. 9.

He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. *Matth.* v. 45.

Behold, God is mighty, and despiseth not any. *Job.* xxxvi. 5.

LESSON XIV.

The Reward *of the* Righteous.

He will fulfil the desire of them that fear him. *Psal.* cxiv. 19.

Thou, O Lord, wilt give thy blessing unto the righteous; and with thy favourable kindness wilt thou defend him as with a shield. *Psal.* v. 13.

The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect towards him. 2 *Chron.* xvi. 9.

God giveth to man that which is good in his sight, wisdom, and knowledge, and joy. *Eccl.* ii. 26.

LESSON XV.

His Mercy *to the* Wicked.

The mercy of the Lord is everlasting. *Psal.* c. 5.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. *Ezek.* xxxiiii. 1.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Isa.* lv. 7.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. *Dan.* ix. 9.

LESSON XVI.

His Justice.

The statutes of the Lord are right. *Ps.* xix. 8.

The Lord our God is righteous in all his works which he doeth. *Dan* ix. 14.

God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him. *Acts* x. 34, 35.

God hath appointed a day, in the which he will judge the world in righteousness. *Acts* xvii. 31.

Shall not the judge of all the earth do right? *Gen.* xviii. 25.

LESSON XVII.

His Truth *and* Faithfulness.

Just and true are thy ways, thou king of saints. *Rev.* xv. 3.

He is the faithful God who keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. *Deut.* vii. 9.

The Lord is not slack concerning his promise, as some count slackness. 2 *Pet.* iii. 9.

God is not a man that he should lie, neither the son of man that he should repent. *Numb.* xxiii. 19.

Heaven and earth shall pass away, but my words shall not pass away. *Matt.* xxiv. 35.

LESSON XVIII.

His Holiness.

There is none so holy as the Lord. 1 *Sam.* ii. 2.

Holy and reverend is his name. *Psal.* cxi. 9.

Who

Who is like unto thee, O Lord; glorious in holiness? *Exod.* xv. 10.

Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. *Job* xxxiv. 10.

God cannot be tempted with evil, neither tempteth he any man. *Jam.* i. 13.

LESSON XIX.

GOD *is incomprehensible.*

Behold, God is great; and we know him not. *Job* xxxvi. 26.

Touching the Almighty, we cannot find him out. *Job* xxxvii. 23.

God hath done great things, and unsearchable. *Job* v. 9.

What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. 1 *Cor.* ii. 11.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? *Job* xi. 7.

CHAP. II.

Concerning the Nature *and* Condition *of* MAN.

LESSON I.

The original Formation *and* State *of* MAN.

THE Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. *Gen.* ii. 7.

God created man in his own image; in the image of God created he him. *Gen.* i. 27.

Thou makest him to have dominion of the works of thy hands: and hast put all things in subjection under his feet.

All sheep and oxen; yea, and the beasts of the field: The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the sea. *Psal.* viii. 6, 7, 8.

LESSON II.

The Lord God planted a Garden eastward in *Eden*; and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: The tree of life also in the midst of the garden, and the tree of knowledge of good and evil. *Gen.* ii. 8, 9.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. *Gen.* ii. 16, 17, 18.

She shall be called woman, because she was taken out of man. *Gen.* ii. 23.

LESSON III.

The Fall *of* Man.

The serpent beguiled Eve through his subtilty. 2 *Cor.* xi. 3.

When the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

And the eyes of them both were opened; and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons. *Gen.* iii. 6, 7. *See the whole chapter.*

Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and cloathed them. *Gen.* iii. 21.

The preſent State *of* Man *by* Nature.

LESSON IV.

His Mortality.

It is appointed unto all men once to die. *Heb.* ix. 27.

By one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men. *Rom.* v. 12.

For in Adam all die. 1 *Cor.* xv. 22.

What man is he that liveth, and ſhall not ſee death? *Pſal.* lxxxix. 47.

Man dieth and waſteth away; yea, man giveth up the ghoſt, and where is he? *Job* xiv. 10.

He ſhall return no more to his houſe, neither ſhall his place know him any more. *Job* vii. 10.

There is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe. *Job* xiv. 7.

But man lieth down, and riſeth not till the heavens be no more. *Job* xiv. 12.

LESSON V.

The Shortneſs *and* Uncertainty *of this* Life.

Man that is born of a woman, is of few days. *Job* xiv. 1.

For what is all our life? It is even a vapour that appeareth for a little time, and then vaniſheth away. *James* iv. 14.

All fleſh is as graſs, and all the glory of man as the flower of graſs: The graſs withereth, and the flower thereof falleth away. 1 *Pet.* i. 24.

The days of man are but as graſs: for he flouriſheth as a flower of the field.

—As ſoon as the wind goeth over it, it is gone; and the place thereof ſhall know it no more. *Pſal.* ciii. 15, 16.

So teach us to number our days, that we may apply our hearts to wiſdom. *Pſal.* xc. 12.

LESSON VI.

The Pain *and* Trouble *he is ſubject to.*

Man is born unto trouble as the ſparks fly upwards. *Job.* v. 7.

For all his days are ſorrows, and his travel grief. *Eccl.* ii. 23.

His fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn. *Job* xiv. 22.

Sore is the travel which God hath given to the ſons of men to be exerciſed therewith. *Eccl.* i. 13.

All things are full of labour, man cannot utter it. *Eccl.* i. 8.

LESSON VII.

The Vanity *of human Condition.*

Verily every man at his beſt ſtate is altogether vanity. *Pſal.* xxxix. 5.

What profit hath a man of all his labour which he taketh? *Eccl.* i. 3.

And of the vexation of his heart wherein he hath laboured under the ſun. *Eccl.* ii. 22.

The Lord knoweth the thoughts of man, that they are but vain. *Pſal.* xciv. 11.

As for the children of men, they are but vanity. *Pſal.* lxii. 9.

LESSON VIII.

The Ignorance *of Man.*

We are but of yeſterday, and know nothing. *Job.* viii. 9.

If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 1 *Cor.* viii. 2.

Where ſhall wiſdom be found: And where is the place of underſtanding?

—Man knoweth not the price thereof, neither is it found in the land of the living. *Job* xxviii. 12, 13.

Great men are not always wiſe, neither do the aged underſtand judgment. *Job* xxxii. 9.

Boaſt not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth. *Prov.* xxvii. 1.

LESSON IX.

The Weakneſs *and* Inſufficiency *of* Man.

We could have no power at all, except it were given us from above. *John* xix. 11.

It is God that worketh in us both to will and to do of his good pleaſure. *Phil.* ii. 13.

So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. *Rom.* ix. 16.

Neither is he that planteth any thing, neither he that watereth, but God that giveth the increaſe. *Rom.* ix. 16.

We are not ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of God. 2 *Cor.* iii. 5.

LESSON X.

The Sinfulneſs *of* Man.

In me, that is, in my fleſh, dwelleth no good thing; for to will is preſent with me, but how to perform that which is good I know not. *Rom.* vii. 18.

—For the good that I would, I do not; but the evil which I would not, that I do. *Rom.* vii. 19.

There is not a juſt man upon earth, that doth good, and ſinneth not. *Eccl.* vii. 20.

For in many things we offend all. *Jam.* iii. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. 1 *John* i. 8.

Who can ſay, I have made my heart clean; I am pure from ſin? *Prov.* xx. 19.

CHAP.

CHAP. III.

Concerning the Redemption of Man *by* JESUS CHRIST, *the Son of* God; *together with the* Father *and the* Holy Ghost.

LESSON I.

God *the* Father *hath redeemed us by his* Son.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

—For God sent not his Son into the world to condemn the world; but that the world, through him, might be saved. *John* iii. 16, 17.

In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him.

—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 *John* iv. 9, 10.

The Nature *of* CHRIST.

LESSON II.

CHRIST *is* GOD.

In the beginning was the word, and the word was with God, and the word was God. *John* i. 1.

As the Father hath life in himself, so hath he given to the Son to have life in himself. *John* v. 26.

I and my Father are one. *John* x. 30.

Believe me, that I am in the Father, and the Father in me. *John* xiv. 11.

The

The word was made Flesh. *John* i. 14.

God sent forth his Son, made of a woman. *Gal.* iv. 4.

Verily, he took not on him the nature of angels, but he took on him the seed of Abraham. *Heb.* ii. 16.

LESSON III.

CHRIST *died for our Sins.*

Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal.* iii. 13.

When we were enemies, we were reconciled to God by the death of his Son. *Rom.* v. 10.

He put away sin by the sacrifice of himself. *Heb.* ix. 26.

He hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him. 2 *Cor.* v. 21.

The Lord hath laid on him the iniquity of us all. *Isa.* liii. 6.

Hereby perceive we the love of God, because he laid down his life for us. 1 *John* iii. 16.

LESSON IV.

HE *rose again for our Justification.*

Who was raised again for our justification? *Rom.* iv. 25.

Who is he that condemneth? It is Christ that died, yea rather that is risen again. *Rom.* viii. 34.

He was declared to be the Son of God with power, by the resurrection from the dead. *Rom.* i. 4.

Thus it behoved Christ to suffer, and to rise from the dead the third day. *Luke* xxiv. 46

——That repentance and remiſſion of ſins ſhould be preached in his name among all nations. *Luke* xxiv. 47.

LESSON V.

He aſcended into Heaven, and intercedes for us at the Right-hand of GOD.

While they beheld, he was taken up, and a cloud received him out of their ſight. *Acts* i. 9.

Who is gone into Heaven, and is on the right-hand of God, angels and authorities and powers being made ſubject unto him. 1 *Pet.* iii. 22.

Chriſt is entered into Heaven itſelf, now to appear in the preſence of God for us. *Heb* ix. 24.

Who is even at the right-hand of God, who alſo maketh interceſſion for us. *Rom.* viii. 34.

He bare the ſins of many, and made interceſſion for the tranſgreſſors. *Iſa.* liii. 12.

If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. 1 *John* ii. 1.

LESSON VI.

CHRIST *ſhall judge the World.*

It is he which was ordained of God, to be the judge of quick and dead. *Acts* x. 42.

God hath appointed a day, in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead. *Acts* xvii. 31.

But of that day and hour knoweth no man, no not the angels in Heaven, but my Father only. *Matt.* xxiv. 36.

We

We must all appear before the Judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. 2 *Cor.* v. 10.

In that day when God shall judge the secrets of men, by Jesus Christ, according to his gospel. *Rom.* ii. 16.

LESSON VII.

Father, Son, *and* Holy Ghost, *are* One GOD.

Though there be that are called Gods, whether in Heaven or in earth, (as there be Gods many, and Lords many):

——But yet to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 *Cor.* viii. 5, 6.

In Christ we are builded together, for an habitation of God through the spirit. *Eph.* ii. 22.

There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. 1 *John* v. 7.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.* 2 *Cor.* xiii. 14.

The State of Man by Redemption.

LESSON VIII.

With Respect to Knowledge.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that

that is true, even in his son Jesus Christ. This is the true God, and eternal life. 1 *John* v. 20.

God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ. 2 *Cor.* iv. 6.

Jesus Christ hath brought life and immortality to light through the gospel. 2 Tim. i. 10.

I am come a light, saith our Saviour, into the world, that whosoever believeth in me should not abide in darkness. *John* xii. 46.

If ye continue in my word, then are ye my disciples indeed.

—And ye shall know the truth, and the truth shall make you free. *John* viii. 31, 32.

LESSON IX.

Righteousness *and* Holiness.

As by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.

—For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. *Rom.* v. 18, 19.

There is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the spirit. *Rom.* viii. 1.

By him, all that believe are justified from all things, from which they could not be justified by the law of *Moses.* *Acts* xiii. 39.

The sting of death is sin, and the strength of sin is the law.

—But

—But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. 1 *Cor.* xv. 56, 57.

The blood of Jesus Christ, his son, cleanseth us from all sin. 1 *John* i. 7.

Lesson X.

Life Eternal.

The son of man is not come to destroy men's lives, but to save them. *Luke* ix. 56.

I am come, saith our Saviour, that they might have life, and that they might have it more abundantly. *John* x. 10.

I am the resurrection and the life. *John* xi. 25.

Since by man came death, by man came also the resurrection of the dead.

—For as in *Adam* all die, even so in Christ shall all be made alive. 1 *Cor.* xv. 21, 22.

Lesson XI.

Happiness.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? *Rom.* viii. 32.

God, the father of our Lord Jesus Christ, hath blessed us with all spiritual blessings in heavenly places in Christ. *Eph.* i. 3.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 *John* iii. 1.

If children, then heirs; heirs of God, and joint heirs with Christ. *Rom.* viii. 17.

If ye keep my commandments, ye shall abide in my love. *John* xv. 10.

And his commandments are not grievous. 1 *John* v. 3.

CHAP. IV.

Concerning the Duty of MAN *to* GOD.

LESSON I.

On Faith.

HAVE faith in God. *Mark* xi. 22.

For without faith it is impossible to please him. *Heb.* xi. 6.

He that cometh to God must believe that he is; that he is a rewarder of them that diligently seek him. *Heb.* vi. 6.

Faith is the substance of things hoped for, the evidence of things not seen. *Heb.* xi. 1.

Believe in the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper. 2 *Chron.* xx. 20.

Believe on the Lord Jesus Christ, and thou shalt be saved. *Acts* xvi. 31.

Add to your faith virtue. 2 *Pet.* i. 5.

For as the body without the spirit is dead, so faith without works is dead also. *James* ii. 26.

LESSON II.

Fear.

The fear of the Lord is the beginning of wisdom. *Prov.* ix. 10

A wise man feareth and departeth from evil; but the fool rageth, and is confident. *Prov.* xiv. 16.

Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. *Prov.* xxviii. 14.

By the fear of the Lord men depart from evil. *Prov.* xvi 6.

Be not afraid of them that kill the body, and after that have no more that they can do:

——But fear him, who, after he hath killed, hath power to cast into hell. *Luke* xii. 4, 5.

Stand in awe, and sin not. *Psal.* iv. 4.

Serve God acceptably, with reverence and godly fear. *Heb.* xii. 28.

Work out your own salvation with fear and trembling. *Phil.* ii. 12.

LESSON III.

Hope *and* Trust.

Blessed is he that hath the God of *Jacob* for his help; and whose hope is in the Lord his God. *Psal.* cxlvi. 5.

The Lord is my portion, saith my soul; therefore will I hope in him. *Lam.* iii. 24.

The Lord is my light and my salvation? whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid? *Psal.* xxvii. 1.

I have put my trust in God, and will not fear what flesh can do unto me. *Psal.* lvi. 4.

It is better to trust in the Lord, than to put any confidence in man.

—It

—It is better to trust in the Lord, than to put any confidence in princes. *Psal.* cxiii. 8, 9.

Commit thy ways unto the Lord, and put thy trust in him, and he shall bring it to pass. *Psal.* xxxvii. 5.

LESSON IV.

Love.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. *Mark* xii. 30.

This is the love of God, that we keep his commandments. 1 *John* v. 3.

If a man love me, says our Saviour, he will keep my words.

——He that loveth me not, keepeth not my sayings. *John* xiv. 23, 24.

The Lord direct your hearts into the love of God. 2 *Thess.* iii. 5.

Grace be with all them that love our Lord Jesus Christ in sincerity. *Eph.* vi. 24.

LESSON V.

Obedience.

Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments always. *Deut.* xi. 1.

You shall walk in all the ways which the Lord your God hath commanded you. *Deut.* v. 33.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 1 *Cor.* vii. 19.

Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 *Sam.* xv. 22.

Not

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven. *Matt.* vii. 21.

LESSON VI.

Submiſſion.

Submit yourſelves to God. *James* iv. 7.

My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

—For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. *Heb.* xii. 5, 6.

Sorrow not for them which are aſleep, even as others who have no hope.

—For if we believe that Jeſus died and roſe again, even ſo them alſo who ſleep in Jeſus will God bring with him. 1 *Theſſ.* iv. 13, 14.

The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord. *Job* i. 21.

LESSON VII.

Honour *and* Worſhip *in general.*

Aſcribe unto the Lord the honour due unto his name.

—O worſhip the Lord in the beauty of holineſs. *Pſal.* xcvi. 8, 9.

A ſon honoureth his father, and a ſervant his maſter: If then I be a father, where is mine honour; and if I be a maſter, where is my fear? ſaith the Lord of hoſts. *Mal.* i. 6.

Thou art worthy, O Lord, to receive glory, and honour, and power. *Rev.* iv. 11.

O

O come, let us worship and fall down and kneel before the Lord our Maker. *Ps.* xcv. 6.

They that honour me, saith the Lord, I will honour; and they that despise me, shall be lightly esteemed. 1 *Sam.* ii. 30.

LESSON VIII.

Praise *and* Thanksgiving.

Praise the Lord, O my soul, and forget not all his benefits:

—Who forgiveth all thy sins; and healeth all thine infirmities:

—Who saveth thy life from destruction; and crowneth thee with mercy and loving-kindness. *Psal.* ciii. 2, 3, 4.

In every thing give thanks, for this is the will of God, in Christ Jesus, concerning you. 1 *Thes.* v. 18.

When thou hast eaten, and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. *Deut.* viii. 10.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men! *Psal.* cvii. 8.

LESSON IX.

Prayer.

Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your request be made known unto God. *Phil.* iv 6.

Ask, and it shall be given you; seek, and ye shall

shall find; knock, and it shall be opened unto you. *Matt.* vii. 7.

Continue in prayer: and watch in the same with thanksgiving. *Col.* iv. 2.

But when ye pray, use not vain repetition, as the Heathens do.

— After this manner therefore pray ye: Our Father, who art in Heaven, *&c.* *Matt.* vi. 7, 9.

LESSON X.

On Baptism.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Matt.* xxviii. 19.

Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God. *John.* iii. 3, 5.

Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. *Acts* ii. 38.

Jesus said, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

And he took them up in his arms, laid his hands upon them, and blessed them. *Mark* x. 14, 16.

Baptism doth now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. 1 *Pet.* iii. 12.

After that the kindness and love of God our Saviour towards man appeared.

—Not by works of righteousness, which we have

have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Tit.* iii. 4, 5.

Lesson XI.

The Lord's Supper.

The Lord Jesus [Christ] the same night in which he was betrayed, took bread:

— And when he had given thanks, he brake it; and said, Take, eat; this is my body, which is broken for you: This do in remembrance of me.

—After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye as oft as ye drink it in remembrance of me.

—For as often as you eat this bread, and drink this cup, ye do shew the Lord's death till he come.

—Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

—But let a man examine himself, and so let him eat of that bread, and drink of that cup.

—For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 *Cor.* xi. 23, 24, 25, 26, 27, 28, 29.

Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *John* vi. 53, 56.

CHAP. V.

Concerning the Duty of Men towards one another.

LESSON I.

BE kindly affectionate one towards another with brotherly love. *Rom.* xii. 10.

If a man ſay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? 1 *John* iv. 20.

This is my commandment, ſaith our Saviour, that ye love one another, as I have loved you. *John* xv. 12.

By this ſhall all men know, that ye are my diſciples, if ye have love one to another. *John* xiii. 35.

The Lord make you to increaſe and abound in love, one towards another, and towards all men. 1 *Theſſ.* iii. 12.

LESSON II.

Honour *and* Reſpect.

Look not every man on his own things, but every man alſo on the things of others. *Phil.* ii. 4.

Let nothing be done through ſtriſe or vain glory, but in lowlineſs of mind, let each eſteem others better than themſelves. *Phil.* ii. 3.

Honour all men. 1 *Pet.* ii. 17.

If ye ſalute your brethren only, what do ye more than others? Do not even the Publicans ſo? *Matt.* v. 4.

Like-

Likewise ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be cloathed with humility. 1 *Pet.* v. 5.

LESSON III.

Peace *and* Union.

Follow after the things which make for peace. *Rom.* xiv. 19.

Study to be quiet, and do your own business. 1 *Thes.* iv. 11.

If it be possible, as much as lieth in you, live peaceably with all men. *Rom.* xii. 18.

I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. 1 *Cor.* i. 10.

Be ye all of one mind. 1 *Pet.* iii. 8.

Endeavouring to keep the unity of the spirit in the bond of peace. *Eph.* iv. 3.

Let us walk by the same rule, let us mind the same thing. *Matt.* vii. 12.

LESSON IV.

Justice *in general.*

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *Matt.* vii. 12.

Render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. *Rom.* xiii. 7.

He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much. *Luke* xvi. 10.

It is joy to the juſt to do judgment. *Prov.* xxi. 15.

To do juſtice and judgment, is more acceptable to the Lord than ſacrifice. *Prov.* xxi. 3.

LESSON V.

Charity *and* Forgiveneſs.

As we have opportunity, let us do good unto all men. *Gal.* vi. 10.

To do good and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed. *Heb.* xiii. 16.

Give to him that aſketh thee; and from him that would borrow of thee, turn not thou away. *Matt.* v. 42.

Be ye kind one to another, tender-hearted, forgiving one another; even as God, for Chriſt's ſake, hath forgiven you. *Eph.* iv. 32.

Dearly beloved, avenge not yourſelves; but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord. *Rom.* xii. 19.

If ye forgive men their treſpaſſes, your heavenly Father will forgive you.

—But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. *Matt.* vi. 14, 15.

LESSON VI.

Mercy *and* Compaſſion.

Thus ſpeaketh the Lord of Hoſts, ſaying, Shew

Shew mercy and compassion, every man to his brother: *Zech.* vii. 9.

Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. 1 *Pet.* iii. 8.

Blessed are the merciful, for they shall obtain mercy. *Matt.* v. 7.

Blessed is he that considereth the poor and the needy: The Lord shall deliver him in the time of trouble. *Psal.* xli. 1.

He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again. *Prov.* xix. 17.

Give alms of such things as ye have. *Luke* xi. 41.

Ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive. *Acts* xx. 35.

LESSON VII.

Candour *in* judging.

Judge not, that ye be not judged. *Matt.* vii. 1.

Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart. 1 *Cor.* iv. 5.

Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the Judgment seat of Christ. —So then every one of us shall give an account of himself to God.

—Let us not therefore judge one another any more. *Rom.* xiv. 10, 12, 13.

Speak evil of no man. *Tit.* iii. 2.

Speak not evil one of another, brethren: he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law. *James* iv. 11.

He that uttereth a ſlander is a fool. *Prov.* x. 18.

Thou ſhalt not raiſe a falſe report. *Exod.* xxiii. 1.

Lesson VIII.

Truth *and* Sincerity.

Lie not one to another. *Col.* iii. 9.

Keep thy tongue from evil, and thy lips from ſpeaking guile. *Pſal.* xxxiv. 13.

Put away lying: ſpeak every man truth with his neighbour; for we are members one of another. *Eph.* iv. 25.

The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment.—Lying lips are an abomination to the Lord; but they that deal truly are his delight. *Prov.* xii. 19, 22.

All liars ſhall have their part in the lake which burneth with fire and brimſtone. *Rev.* xxi. 8.

A double-minded man is unſtable in all his ways. *James* i. 8.

Lesson IX.

Of Edification, Inſtruction, *&c.*

Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers. *Eph.* iv. 29.

Inſtruct

Instruct those that oppose themselves. 2 *Tim.* ii. 25.

Have compassion on the ignorant, and on them that are out of the way. *Heb.* v. 2.

Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin. *Heb.* iii. 13.

Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. *Lev.* xix. 17.

Give no offence, neither to the *Jews*, nor to the *Gentiles*, nor to the church of God. 1 *Cor.* x. 32.

Let no man put a stumbling block, or an occasion to fall in his brother's way. *Rom.* xiv. 13.

Be thou an example to the believers, in word, in conversation, in charity, in faith, in purity. 1 *Tim.* iv. 12.

LESSON X.

The Duties of Husbands *and* Wives.

Men ought to love their wives as their own bodies; he that loveth his wife, loveth himself:

—For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church.

—Let every one of you in particular, so love his wife even as himself. *Eph.* v. 28, 29, 33.

Wives, submit yourselves unto your own husbands, as unto the Lord.

—For the husband is head of his wife, even as Christ is the head of the Church; and he is the Saviour of the body.

—Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

 Let

—Let the wife ſee that ſhe reverence her huſband. *Eph.* v. 22, 23, 24, 33.

LESSON XI.

The Duties of Parents *and* Children.

Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. *Eph.* v. 4.

Chaſten thy ſon while there is hope; and let not thy ſoul ſpare for his crying. *Prov.* xix. 18.

Train up a child in the way he ſhould go, and when he is old he will not depart from it. *Prov.* xxii. 20.

God commanded, ſaying, honour thy father and mother. *Matt.* xv. 4.

Children, obey your parents in the Lord; for this is right. *Eph.* vi. 1.

Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs. *Prov.* xx. 20.

Curſed be he that ſetteth light by his father or his mother. *Deut.* xxvii. 16.

My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother. *Prov.* i. 8.

LESSON XII.

The Duties of Maſters *and* Servants.

Maſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven. *Col.* iv. 1.

Ye ſhall not rule over one another with rigour. *Lev.* xxv. 46.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.

—Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. *Eph.* vi. 5, 6.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again,

—Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. *Titus* ii. 9, 10.

LESSON XIII.

The Duty of Subjects.

Let every soul be subject unto the higher powers. *Rom.* xiii. 1.

Put them in mind to be subject to principalities and powers; to obey magistrates, to be ready to every good work. *Titus.* iii. 1.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. 1 *Pet.* ii. 13, 14.

Fear thou the Lord, and the king; and meddle not with them that are given to change. *Prov.* xxiv. 21.

Whosoever shall not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. *Ezra* vii. 26.

LESSON XIV.

The Duty of Christian Believers *towards their* Ministers.

Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. *Heb.* xiii. 17.

Let the elders that rule well be accounted worthy of double honour; especially they who labour in the word and doctrine. 1 *Tim.* v. 17.

We beseech you, brethren, to know them which labour among you, and are over you in the Lord; and admonish you;

—And to esteem them very highly in love for their work's sake. 1 *Thess.* v. 12, 13.

CHAP. IV.

Concerning the Duty of Man *towards himself.*

LESSON I.

Humility.

BLESSED are the poor in spirit, for theirs is the kingdom of heaven. *Matt.* v. 3.

Whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven. *Matt.* xviii. 4.

Though the Lord be high, yet hath he respect unto the lowly; as for the proud, he beholdeth them afar off. *Psal.* cxxxviii. 6.

When

When pride cometh, then cometh ſhame: but with the lowly is wiſdom. *Prov.* xi. 2.

A man's pride ſhall bring him low; but honour ſhall uphold the humble in ſpirit. *Prov.* xxix. 23.

Before deſtruction the heart of man is haughty; and before honour is humility. *Prov.* xviii. 12.

God reſiſteth the proud, but giveth grace unto the humble. *James* iv. 6.

Learn of me, (ſaith our Saviour) for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. *Matt.* xi. 29.

LESSON II.

Meekneſs.

Leave off from wrath, and let go diſpleaſure; fret not thyſelf, elſe ſhalt thou be moved to do evil. *Pſal.* xxxvii. 8.

Be ye angry, and ſin not; let not the ſun go down upon your wrath;

—Neither give place to the devil. *Eph.* iv. 26, 27.

Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſom of fools. *Eccl.* vii. 9.

Let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath:

—For the wrath of man worketh not the righteouſneſs of God. *James* i. 19, 20.

Them that are meek, ſhall he guide in judgment; and ſuch as are gentle, them ſhall he learn his way. *Pſal.* xxv. 8.

Bleſſed are the meek, for they ſhall inherit the earth. *Matt.* v. 5.

LES-

Lesson III.

Temperance.

Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs. *Luke* xxi. 34.

They that be drunken are drunken in the night.

—But let us who are of the day be ſober. 1 *Theſſ.* v. 7, 8.

Let us walk honeſtly, as in the day; not in rioting and drunkenneſs. *Rom.* xiii. 13.

Wine is a mocker; ſtrong drink is raging; and whoſoever is deceived thereby, is not wiſe. *Prov.* xx. 1.

Be not amongſt wine-bibbers; amongſt riotous eaters of fleſh. *Prov.* xxiii. 20.

Be not drunk with ſtrong wine, wherein is exceſs. *Eph.* v. 18.

Lesson IV.

Chaſtity *and* Modeſty.

Dearly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul. 1 *Pet.* ii. 11.

Fornication and all uncleanneſs, let it not be once named amongſt you, as becometh ſaints:

—Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.

—This ye know, that no whoremonger, nor unclean perſon, hath any inheritance in the kingdom of Chriſt and of God. *Eph.* v. 3, 4, 5.

God hath not called us unto uncleanneſs, but unto holineſs. 1 *Theſſ.* iv. 7.

Bleſſed are the pure in heart, for they ſhall ſee God. *Matt.* v. 8.

LESSON V.

Diligence.

Seest thou a man diligent in his business; he shall stand before kings; he shall not stand before mean men. *Prov.* xxii. 29.

Go to the ant, thou sluggard; consider her ways, and be wise.

—Which having no guide, overseer, or ruler, ——provideth her meat in the summer, and gathereth her food in the harvest. *Prov.* vi. 6, 7, 8.

Wealth gotten by vanity, shall be diminished; but he that gathereth by labour, shall encrease. *Prov.* xiii. 11.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. *Prov.* xix. 15.

But the hand of the diligent maketh rich. *Prov.* x. 4.

If any man will not work, neither should he eat. 2 *Thess.* iii. 10.

LESSON VI.

Contentment.

I have learned in whatsoever state I am, therewith to be content.

—I know how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full, and to be hungry; both to abound, and to suffer need. *Phil.* iv. 11, 12.

Give me, O Lord, said *Agar*, neither poverty, nor riches; feed me with food convenient for me;

—Lest

—Lest I be full, and deny thee, and say, *Who is the Lord?* Or, lest I be poor, and steal, and take the name of my God in vain. *Prov.* xxx. 8.

Godliness, with contentment, is great gain. —For we brought nothing into this world, and it is certain we can carry nothing out. 1 *Tim.* vi. 6, 7.

Let your conversation be without covetousness; and be content with such things as you have; for God hath said, I will never leave thee, nor forsake thee. *Heb.* xiii. 5.

LESSON VII.

Self-Denial *and* Mortification.

If any man, saith our Saviour, will come after me, let him deny himself, and take up his cross daily, and follow me. *Luke* ix. 23.

Make no provision for the flesh, to fulfil the lusts thereof. *Rom.* xiii. 14.

Mortify therefore your members which are upon the earth. *Col.* iii. 5.

If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. *Rom.* viii. 13.

To be carnally minded, is death; but to be spiritually minded, is life and peace. *Rom.* viii, 6.

LESSON VIII.

Edification.

Build up yourselves on your most holy faith. *Jude*, 20.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *Heb.* iii. 12.

That the soul be without knowledge, it is not good. *Prov.* xix. 2.

As new born babes desire the sincere milk of the word, that ye may grow thereby. 1 *Pet.* ii. 2.

Be ye not unwise, but understanding what the will of the Lord is. *Eph.* v. 17.

Give attendance to reading, to exhortation, to doctrine. 1 *Tim.* iv. 13.

Lesson IX.

Meditation.

Ponder the path of thy feet, and let all thy ways be established. *Prov.* iv. 26.

We ought to give the more earnest heed to the things which we have heard; lest at any time we should let them slip. *Heb.* ii. 1.

Remember now thy Creator in the days of thy youth; while the evil days come not, when thou shalt say, I have no pleasure in them. *Eccl.* xii. 1.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes. *Deut.* viii. 11.

I thought on my ways, and turned my feet unto thy testimonies.

—I made haste, and delayed not to keep thy commandments. *Psal.* cxix. 59, 60.

O that men were wise, that they understood this, that they would consider their latter end. *Deut.* xxxii. 29.

LESSON X.

Watchfulneſs.

See as ye walk circumſpectly, not as fools, but as wiſe,

—Redeeming the time, becauſe the days are evil. *Eph.* v. 15, 16.

Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour. 1 *Pet.* v. 8.

Put on the whole armour of God; that ye may be able to ſtand againſt the wiles of the devil. *Eph.* vi. 11.

Keep thy heart with all diligence, for out of it are the iſſues of life. *Prov.* iv. 23.

Set a watch, O Lord, before my mouth, and keep the door of my lips. *Pſal.* cxli. 3.

Watch and pray, that ye enter not into temptation. *Matt.* xxvi. 41.

Bleſſed are thoſe ſervants, whom the Lord, when he cometh, ſhall find watching. *Luke* xii. 37.

LESSON XI.

Company.

If ſinners entice thee, conſent thou not.

—Walk not thou in the way with them; refrain thy foot from their path. *Prov.* i. 10, 15.

My ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united. *Gen.* xlix. 6.

Ceaſe to hear the inſtruction that cauſeth to err from the words of knowledge. *Prov.* xix. 27.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid

Avoid it, pass not by it, turn from it, and pass away. *Prov.* iv. 14, 15.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph.* v. 11.

Thou shalt not follow a multitude to do evil. *Exod.* xxiii. 2.

CHAP. VII.

Concerning the Perfection *of* Holiness.

LESSON I.

Universal Obedience.

LET every one that nameth the name of Christ depart from iniquity. 2 *Tim.* ii. 19.

Follow after righteousness, godliness, faith, love, patience, meekness. 1 *Tim.* vi. 11.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. *Phil.* iv. 8.

Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. *Heb.* xiii. 1.

Whether ye eat or drink, or whatsoever ye do do all to the glory of God. 1 *Cor.* x. 31

LESSON II.

Sincerity.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 *Cor.* viii. 12.

What-

Whatsoever ye do, do it heartily, as to the Lord, and not unto men. *Col.* iii 23.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? *Job* xxvii. 8.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. 2 *Cor.* i. 12.

Fear the Lord and serve him in sincerity and truth. *Jos.* xxiv. 14.

That ye may be sincere and without offence, till the day of Christ. *Phil.* i. 10.

LESSON III.

Zeal.

Strive to enter in at the strait gate; for many will seek to enter in, and shall not be able. *Luke* xiii. 24.

Give diligence to make your calling and election sure. 2 *Pet.* i. 19.

Let your loins be girded about, and your lights burning:

—And ye yourselves like unto men that wait for the Lord. *Luke* xii. 35, 36.

Be not slothful, but be ye followers of them, who through faith and patience inherit the promises. *Heb.* vi. 12.

Blessed are they that hunger and thirst after righteousness, for they shall be filled. *Matt.* v. 6.

LES-

Lesson IV.

Growth *and* Excellence.

Furthermore then, we beſeech you brethren, (ſaith St. *Paul*) and exhort you by the Lord Jeſus, that as you have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. 1 *Theſ.* iv. 1.

And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

—And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs;

——And to godlineſs, brotherly-kindneſs; and to brotherly-kindneſs, charity. 2 *Pet.* i. 5, 6, 7.

Herein, ſaith Chriſt, is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. *John* xv. 8.

Let your converſation be as becometh the Goſpel of Chriſt. *Phil.* i. 27.

As he who hath called you is holy, ſo be ye holy in all manner of converſation. 1 *Pet.* i. 15.

Lesson V.

Perſeverance.

Let us hold faſt the profeſſion of our faith, without wavering. *Heb.* x. 22.

Continue ye in the faith grounded and ſettled, and be not moved away from the hope of the Goſpel. *Col.* i. 23.

If ye continue in my word, ſaith Chriſt, then are ye my diſciples indeed. *John* viii. 31.

Let

Let him that thinketh he ſtandeth, take heed leſt he fall. 1 *Cor.* x. 12.

Let us not be weary in well-doing; for in due ſeaſon we ſhall reap, if we faint not. *Gal.* vi. 9.

Till I die, I will not remove my integrity from me.

—My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live. *Job* xxvii. 5, 6.

Becauſe iniquity ſhall abound, the love of many ſhall wax cold.

—But he that ſhall endure unto the end, the ſame ſhall be ſaved. *Matt.* xxiv. 12, 13.

CHAP. VIII.

Concerning Repentance.

LESSON I.

GOD commandeth all men, every where, to repent. *Acts* xvii. 30.

Waſh thine heart from wickedneſs, that thou mayeſt be ſaved; how long ſhall thy vain thoughts lodge within thee! *Jer.* iv. 14.

Return unto me, ſaith the Lord, for I have redeemed thee. *Iſa.* xliv. 22.

Return unto me, and I will return unto you. *Mal.* iii. 7.

Repent ye, and believe the Goſpel. *Mark* i. 15.

Repent, and turn yourſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruin. *Ezek.* xviii. 30.

Joy

Joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance. *Luke* xv. 7.

Except ye repent, ye ſhall all likewiſe periſh. *Luke* xii. 3.

LESSON II.

Examination.

Examine yourſelves, whether ye be in the faith; prove your own ſelves. 2 *Cor.* xiii. 5.

Prepare your hearts unto the Lord. 1 *Sam.* vii. 3.

Thus ſaith the Lord of hoſts, conſider your ways. *Hag.* i. 7.

Let us ſearch and try our ways, and turn again unto the Lord. *Lam.* iii. 4.

Enter thou into thy chambers, and ſhut thy doors about thee. *Pſal.* xxvi. 20.

Commune with thine own heart. *Pſ.* iv. 4.

Let every man prove his own work; and then ſhall he have rejoicing in himſelf. *Gal.* vi. 4.

If our hearts condemn us not, then have we confidence towards God. 1 *John* iii. 21.

LESSON III.

Confeſſion.

I acknowledge my tranſgreſſions; and my ſin is ever before me. *Pſal.* li. 3.

I have ſinned, what ſhall I do unto thee, O thou preſerver of men? *Job* vii. 21.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us:

—But if we confeſs our ſins, God is faithful

and

and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *John* i. 8, 9.

I will arise and go to my father, and will say unto him, father, I have sinned against heaven, and before thee,

—And am no more worthy to be called thy son. *Luke* xv. 18, 19.

Cover not thy transgressions, as *Adam*, by hiding thine iniquity in thy bosom. *Job* xxxi. 33.

He that covereth his sins, shall not prosper; but whoso confesseth and forsaketh them, shall have mercy. *Prov.* xxviii. 13.

LESSON IV.

Resolution.

Surely it is meet to be said unto God,

—If I have done iniquity, I will do no more. *Job* xxxiv. 31, 32.

I am utterly purposed that my mouth shall not offend. *Psal.* xvii. 3.

I will take no wicked thing in hand; I hate the sins of unfaithfulness.

—A froward heart shall depart from me; I will not know a wicked person. *Psal.* ci. 4, 5.

I will wash my hands in innocency; so will I compass thine altar, O Lord. *Psal.* xxvi. 6.

LESSON V.

Amendment.

Thus saith the Lord; Return ye now, every one from his evil way, and make your ways and your doings good. *Jer.* xviii. 11.

Caſt away from you all your tranſgreſſions, and make you a new heart and a new ſpirit; for why will you die?

—For I have no pleaſure in him that dieth, ſaith the Lord God: wherefore turn yourſelves and live ye. *Ezek.* xviii. 31, 32.

Break off thy ſins by righteouſneſs: and thine iniquities by ſhewing mercy to the poor. *Dan.* iv. 27.

Waſh ye, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil:

—Learn to do well. *Iſa.* i. 16, 17.

Flee from evil, and do the thing that is good, and dwell for evermore. *Pſal.* xxxvii. 27.

LESSON IV.

Repentance *towards* Men.

If thou bring thy gift to the altar, and there rememhereſt that thy brother hath ought againſt thee;

Leave there thy gift before the altar, and go thy way: firſt be reconciled to thy brother, and then come and offer thy gift. *Matt.* v. 23, 24.

If I have taken any thing from any man by falſe accuſation, I reſtore him four-fold. *Luke* xix. 8.

If the wicked reſtore the pledge; give again that he hath robbed; walk in the ſtatutes of life, without committing iniquity; he ſhall ſurely live, he ſhall not die. *Ezek.* xxxiii. 15.

CHAP. IX.

Concerning Rewards *and* Punishments.

LESSON I.

Rewards *to the* Righteous.

GODLINESS is profitable unto all things: having promise of the life that now is, and of that which is to come. 1 *Tim.* iv. 8.

All things work together for good to them that love God. *Rom.* viii. 28.

Thou, O God, wilt keep him in perfect peace, whose mind is stayed on thee. *Isa.* xxvi. 3.

Many are the afflictions of the righteous, but the Lord delivereth them out of all. *Psal.* xxxiv. 19.

Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last. *Psal.* xxxvii. 38.

LESSON II.

Punishments *to the* Wicked.

The Lord shall reward the doer of evil according to his wickedness. 2 *Sam.* iii. 39.

Is not destruction to the wicked? and a strange punishment to the workers of iniquity? *Job* xxxi. 3.

They that plow iniquity, and sow wickedness, reap the same. *Job* iv. 8.

The spirit of a man will sustain his infirmity, but a wounded spirit who can bear? *Prov.* xviii. 14.

There is no peace, saith my God, unto the wicked. *Isa.* xlviii. 22.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *Isa.* lvii. 20.

Lesson III.

The Righteous *and* Wicked compared.

A good man obtaineth favour of the Lord but a man of wicked devices, he will condemn. *Prov.* xii. 22.

He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known. *Prov.* x. 9.

The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness. *Prov.* xi. 5.

The wicked flee when no man pursueth: but the righteous are bold as a lion. *Prov.* xxviii. 1.

The wicked is driven away in his wickedness; but the righteous hath hope in his death. *Prov.* xiv. 32.

When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. *Prov.* xi. 10.

The memory of the just is blessed; but the name of the wicked shall rot. *Prov.* x. 7.

CHAP. X.

The Conclusion.

LET us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man. —For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Eccles.* xii. 13, 14.

The END *of the* THIRD PART.

PART IV.

Three HYMNS, *for Morning, Evening, and Midnight, by the Author * of the Manual for Winchester Scholars.*

A Morning Hymn.

AWAKE, my ſoul, and with the ſun
Thy daily ſtage of duty run:
Shake off dull ſloth, and early riſe
To pay thy morning ſacrifice.

Redeem thy miſ-ſpent time that's paſt;
Live this day as it were thy laſt:
T' improve thy talents take due care;
'Gainſt the great day thyſelf prepare.

Let all thy converſe be ſincere;
Thy conſcience, as the noon-day clear;
Think how the all-ſeeing God thy ways,
And all thy ſecret thoughts ſurveys.

Awake, lift up thyſelf, my heart,
And with the angels bear thy part,
Who all night long unwearied ſing
Glory to the eternal King.

I wake, I wake! ye heavenly choir,
May your devotions me inſpire,
That I, like you, my age may ſpend;
Like you, may on my God attend.

* Biſhop Kenn.

May I, like you, in God delight,
Have all day long my God in ſight;
Perform, like you, my Maker's will:
O! may I never more do ill.

Glory to thee, who ſafe haſt kept,
And haſt refreſh'd me while I ſlept:
Grant, Lord, when I from death ſhall wake,
I may of endleſs light partake.

Lord, I my vows to the renew;
Scatter my ſins like morning dew:
Guard my firſt ſpring of thought and will,
And with thyſelf my ſpirit fill.

Direct, controul, ſuggeſt this day,
All I deſign, or do, or ſay;
That all my powers, with all their might,
In thy ſole glory may unite.

Praiſe God, from whom all bleſſings flow;
Praiſe him, all creatures here below;
Praiſe him above, ye angelic hoſt;
Praiſe Father, Son, and Holy Ghoſt.

An Evening Hymn.

GLORY to thee, my God, this night,
For all the bleſſings of the light:
Keep me, O keep me, King of kings,
Under thy own almighty wings.

Forgive me, Lord for thy dear Son,
The ills which I this day have done;
That with the world, myſelf, and thee,
I, ere I ſleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed:
Teach me to die, that ſo I may
Triumphant riſe at the laſt day.

O may my ſoul on thee repoſe,
And with ſweet ſleep mine eye-lids cloſe:
Sleep that may me more vig'rous make,
To ſerve my God when I awake.

When in the night I ſleepleſs lie,
My ſoul with heavenly thoughts ſupply;
Let no ill dreams diſturb my reſt,
Nor powers of darkneſs me moleſt.

Let my bleſt guardian, while I ſleep,
Cloſe to my bed his vigils keep;
Divine love into me inſtil,
Stop all the avenues of ill.

Thought to thought with my ſoul converſe,
Celeſtial joys to me rehearſe;
And in my ſtead, all the night long,
Sing to my God a grateful ſong.

Praiſe God, from whom all bleſſings flow;
Praiſe him, all creatures here below;
Praiſe him above, ye angelic hoſt;
Praiſe Father, Son, and Holy Ghoſt.

A Midnight Hymn.

LORD, now my ſleep does me forſake,
The ſole poſſeſſion of me take:
Let no vain fancy me illude,
No one impure deſire intrude:

My ſoul, when I ſhake off this duſt,
Lord, in thy arms I will intruſt:
O make me thy peculiar care,
Some heavenly manſion me prepare.

Give me a place at ſome ſaint's feet,
Or ſome fallen angel's vacant ſeat:
I'll ſtrive to ſing as loud as they
Who ſit above in brighter day.

O may I always ready ſtand,
With my lamp burning in my hand:
May I in ſight of heav'n rejoice,
Whene'er I hear the Bridegroom's voice.

Glory to thee in light array'd,
Who light thy dwelling-place has made:
An immenſe ocean of bright beams
From thy all-glorious Godhead ſtreams.

The ſun, in its meridian height,
Is very darkneſs in thy ſight:
My ſoul, O lighten and inflame
With thought and love of thy great name.

Bleſt Jeſu! Thou, on heav'n intent,
Whole nights haſt in devotion ſpent;
But I, frail creature, ſoon am tir'd,
And all my zeal is ſoon expir'd.

Shine on me, Lord, new life impart;
Freſh ardours kindle in my heart:
One ray of thy all-quickening light
Diſpels the ſloth and clouds of night.

Lord, lest the tempter me surprize,
Watch over thine own sacrifice:
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye angelic host;
Praise Father, Son, and Holy Ghost.

A MORNING PRAYER *for a Child**.

GLORY be to thee, O Lord, for all the blessings I daily receive from thee; for thy particular preservation and refreshment of me this night past; but above all, for thy infinite love in redeeming me by the precious blood of thy Son Jesus Christ.

Teach me to believe in thee, to fear thee, and to love thee with all my heart; to worship thee, and to give thee thanks; to honour thy holy name, and to serve thee truly all the days of my life.

Make me to love my neighbour as myself, and to do to all men as I would they should do to me; make me obedient to my parents, and to all my governors in church and state.

Grant, O Lord, that I may order myself lowly and reverently to my all my betters; that I may hurt no body by word or deed! that I may keep my hands from picking and stealing, and my tongue from evil speaking, lying, and

* NELSON's Devotions.

slander-

ſlandering; that I may demean myſelf with temperance, ſobriety, and chaſtity; that I may never covet or deſire any man's goods, but learn and labour truly to get my own living; and to do my duty in that ſtate of life to which it ſhall pleaſe thee, O Lord, to call me. And this I beg for the merits of Jeſus Chriſt, my Saviour, in whoſe holy words I ſum up all my wants, ſaying,

OUR Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt, be with me this day, henceforth, and for evermore. AMEN.

An EVENING PRAYER *for a Child.*

O Lord God, my heavenly Father, I do humbly implore thy pardon and forgiveneſs of all my ſins, eſpecially of thoſe I have committed this day, either in thought, word, or deed, for the ſake of thy Son, Jeſus Chriſt.

Cleanſe me from all my wickedneſs, ſtrengthen my weakneſs, that I may overcome all the temptations that daily ſurround me.

Assist me, good Lord, by thy grace, that I may worship thee, serve thee, and obey thee as I ought to do. Supply me with all things needful while I live in this world, and fit and prepare my soul for the happiness of the next. Make me avoid all occasions of offending thee, and suffer me not to be tempted above what I am able; but defend me in all dangers, both of body and soul; keep me especially from sin and wickedness, and from everlasting death.

I commend to thy divine providence all my friends and relations; vouchsafe them all those graces and blessings thou knowest most suitable for them.

O thou that never slumberest nor sleepest, watch over me this night, and refresh me with seasonable rest, that I may rise the next morning fit for thy service.

I return, O Lord, to thee, all praise, and thanksgiving for all those mercies thou hast this day bestowed upon me. As long as I live, I will praise the Lord: as long as I have any being, I will magnify thy holy name.

Hear my prayers and accept of my praises, for the sake of my Saviour, Jesus Christ; in whose holy words I sum up all my wants,

Our Father, *&c.*

The grace of our Lord, *&c.*

A PRAYER *when any Person cometh into the Church.*

ALmighty and merciful God, of whose only gift it cometh that thy people do unto thee

thee true and laudable service; grant, I beseech thee, that that I may join in the prayers of thy church with reverence and devotion, and hear thy holy word with attention, and obediently follow the same; that my thoughts and desires being fixed on thee, the words of my mouth, and the meditation of my heart, may be now and ever acceptable in thy sight, O Lord, my Saviour and Redeemer. *Amen.*

A PRAYER *after the Service of the Church is ended.*

O Lord, I beseech thee, mercifully receive those prayers which I have at this time offered unto thee, and let thy word take deep root in my heart; and be pleased to pardon all those imperfections that have accompanied my weak performance. Oh! by the use of those means, graft in my heart the love of thy name; increase in me true religion, nourish me with all goodness, and of thy great mercy keep me in the same through Jesus Christ our Lord and Saviour. *Amen.*

QUESTIONS *and* ANSWERS *out of the* HOLY SCRIPTURES.

Q. *WHO made you?*
A. GOD.
Q. *Who redeemed you?*
A. Jesus Christ.
Q. *Who sanctifieth you?*
A. The Holy Ghost.

Q. *Who made the World?*
A. God.
Q. *Out of what did he make it?*
A. Out of nothing.
Q. *How did he make it?*

A. By his word.

Q. *Why did he make it?*

A. For his glory.

Q. *Who was the first man?*

A. Adam.

Q. *Who was the first woman?*

A. Eve.

Q. *Of what did God make man?*

A. God made man of the dust of the earth.

Q. *Of what did God make woman?*

A. Of one of the man's ribs.

Q. *Where did* Adam *and* Eve *dwell?*

A. In Paradise.

Q. *What cast* Adam *out of Paradise?*

A. Sin.

Q. *Who was the best man?*

A. The man *Christ Jesus.*

Q. *Who killed* Abel?

A. His brother, *Cain.*

Q. *Who was the oldest man?*

A. Methusalem.

Q. *Who was preserved in the Ark when God drowned the world?*

A. Noah, and his wife, and his three sons, *Shem*, *Ham*, and *Japhet*, and their three wives.

Q. *Who wrestled with God?*

A. Jacob.

Q. *What was his name called, after he wrestled with God?*

A. Israel.

Q. *How many Sons had* Jacob?

A. Twelve, of whom came the twelve tribes of *Israel.*

Q. *What were their names?*

A. Reuben, Simeon, and *Levi, Judah, Issachar, Zebulun, Joseph, Benjamin*, and *Dan, Naphthal, Gad*, and *Asher*; these were the twelve tribes.

Q. *Who was the faithfullest man?*

A. Abraham, who is called the father of the faithful.

Q. *Who was the meekest man?*

A. Moses.

Q. *Who was the hard-heartedest man?*

A. Pharaoh.

Q. *Who was the patientest man?*

A. Job.

Q. *Who was the man after God's own heart?*

A. David.

Q. *Who was the wisest man?*

A. Solomon.

Q.

Q. *Who was the strongest man?*

A. Sampson.

Q. *Who wrote the Scriptures?*

A. Holy men of God, inspired by the Holy Ghost.

Q. *Who was the first martyr after* Christ?

A. Stephen.

Q. *What death did he die?*

A. He was stoned.

Q. *Where was Christ born?*

A. In Bethlehem.

Q. *Who was the mother of our Lord Jesus Christ.*

A. The Virgin Mary.

Q. *Who was the reputed father of our Lord Jesus Christ?*

A. *Joseph*, a carpenter.

Q. *Who betrayed his Lord and Master?*

A. Judas.

Q. *What did he betray him for?*

A. For the love of money, which is the root of all evil.

Q. *What became of* Judas, *after he betrayed* Jesus Christ?

A. He went and hanged himself.

Q. *Who denied Christ?*

A. Peter.

Q. *What became of* Peter *after he denied* Christ?

A. He went out and wept bitterly.

Q. *Who condemned Christ?*

A. Pontius Pilate.

Q. *Who crucified Christ?*

A. The bloody *Jews*.

Q. *Out of whom did Christ cast seven devils?*

A. Mary Magdalen.

Q. *Who was the beloved disciple of Jesus Christ?*

A. John.

Q. *Who forsook Christ for the love of the World?*

A. Demas.

Q. *Who are the best children?*

A. They that fear God, keep his commandments, and obey their parents.

Q. *What joyful blessings will our Saviour pronounce on them at the last day?*

A. Come, ye blessed children of my father, receive the kingdom prepared for you, from the beginning of the world.

Q. *Who are the worst children?*

A. They that lie, swear, steal, break the Sabbath, and despise God, and break his holy and righteous commandments.

Q. *What become of the wicked when they die?*

A. They are cast into hell,

hell, there to be tormented with the devil and his angels.

Q. *To how many virtues does all religion relate?*

A. Three.

Q. *Say them?*

A. Faith, hope, charity.

Q. *Can we obtain these virtues ourselves?*

A. No, we must receive them from God.

Q. *What does Faith do?*

A. It makes us firmly believe all that God hath revealed to his church.

Q. *How do you know that God ever spoke to men?*

A. By his miracles.

Q. *Why do we believe what he has told us?*

A. Because he cannot deceive himself nor us.

Q. *What does hope do?*

A. It makes us expect with confidence the good things which God promises us.

Q. *What are these good things?*

A. Grace in this life, and happiness in the other.

Q. *What is Charity?*

A. The love of God and our neighbours.

Q. *Which is the greatest of these three virtues?*

A. Charity; which in the next world will never have an end.

An EXPLANATION *of the* TERMS *made Use of in the* WHOLE DUTY *of* MAN, *and other good Books*

Q. *WHAT is the Bible?*

A. The book of God.

Q. *What is the old Testament?*

A. The ancient revelation of God's will to the *Jews* by the prophets.

Q. *What is the New Testament?*

A. God's latter revelation of his will by the evangelists and apostles.

Q. *What is an oath?*

A. An appeal to God for the truth of what we say.

Q. *What is the soul of man?*

A. The soul is the spiritual and immortal part of man, which is the cause of all his actions.

Q. *What is conscience?*

A. Conscience is the sense which a man has of his duty to, and sin against God.

Q. *What is grace?*

A. A free gift or favour of God.

Q. *What is a state of grace?*

A. A state of favour with God, which is a state of salvation.

Q. *What is martyrdom?*

A. Suffering for a testimony to the true religion.

Q. *What is apostacy?*

A. A renouncing of the true religion.

Q. *What is an atheist?*

A. The foolish man that says in his heart, there is no God.

Q. *What is orthodoxy?*

A. Right judgment in the truths of religion.

Q. *What is God's omnipresence?*

A. His being in all places.

Q. *What is God's omniscience?*

A. His knowledge of all things.

The Names of the Books of the Old *and* New Teſtament, *with the Number of their Chapters.*

GEneſis hath chapt.	50	Eccleſiaſtes hath chapt.	12
Exodus	40	The Song of Solomon	8
Leviticus	27	Iſaiah	66
Numbers	36	Jeremiah	52
Deuteronomy	34	Lamentations	5
Joſhua	24	Ezekiel	48
Judges	21	Daniel	12
Ruth	4	Hoſea	14
1 Samuel	31	Joel	3
2 Samuel	24	Amos	9
1 Kings	22	Obadiah	1
2 Kings	25	Jonah	4
1 Chronicles	29	Micah	7
2 Chronicles	36	Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſther	10	Haggai	2
Job	42	Zechariah	14
Pſalms	150	Malachi	4
Proverbs	31		

The Books of the New Teſtament.

MAtthew hath ch.	28	1 Timothy hath chapt.	6
Mark	16	2 Timothy	4
Luke	24	Titus	3
John	21	Philemon	1
The Acts	28	To the Hebrews	13
The Epiſtle to the Ro.	16	The Epiſtle of James	5
1 Corinthians	16	1 Peter	5
2 Corinthians	13	2 Peter	3
Galatians	6	1 John	5
Epheſians	6	2 John	1
Philippians	4	3 John	1
Coloſſians	4	Jude	1
1 Theſſalonians	5	Revelation	22
2 Theſſalonians	3		

RULES *for* SPELLING.

TO divide an *English* word rightly into syllables, you are to observe what vowels are in the word, and what consonants are between them.

For there is generally but one vowel to one syllable.

* *Except* I. There be two vowels making but one sound, called a diphthong, as (*ai*) in *aim*, or three vowels, termed a triphthong, as (*eau*) in *beau*, &c.

II. Or (*e*) be added to lengthen the former vowel, as *wine*, *note*, &c. Or for ornament, as *give*, &c. Or to soften the sound of *c* and g, as *lace*, *race*, *age*, *cage*, &c.

In these and such-like words, which come from other languages, (*e*) at the end makes a distinct syllable, as in *Chlo-e*, *Phæ-be*, *Eu-nice*, *Ga-li-lee*, &c.

RULE I.

If two vowels come together, not making a diphthong, they must be divided, as *li-ar*, *ru-in*.

* Six proper double vowels we allow,
" *Ai au*, *ee*, and *ei*, and *oo* and *ou*,
" At th' end of words write *ay*, *oy*, and *ow*,
" Th' improper double vowels we declare,
" Nine, as *aa*, *ea*, *eo*, and *eu* are;
" *Ie*, *oa*, *oe*, and *ui*."

A diphthong is the meeting or sounding of two vowels together, in one syllable; and if both these vowels are sounded, the diphthong is called proper; as *oi* in *voice*, &c. but if one vowel only be sounded, it is improper, as *eo* in *people*, &c.

RULE

RULE II.

A ſingle conſonant between two vowels joins to the latter vowel, except *x*, as *a-bide*, *max-im*.

RULE III.

If there be two conſonants that are proper to begin a ſyllable between two vowels, they muſt be joined to the latter vowel, as *fa-ther*, *ma-ſter*, &c.

RULE IV.

If there be two conſonants that cannot begin a ſyllable between two vowels, they muſt be divided, as *cham-ber*, *num-ber*, &c.

RULE V.

When two of the ſame conſonants come together in words, they muſt always be parted in ſpelling, as *ap-pear*, *ap-ply*.

RULE VI.

If there be three conſonants between two vowels, as many of them as are proper to begin a ſyllable muſt be joined to the latter vowel, as *de-ſcribe*, *brim-ſtone*, *king-dom*.

RULE VII.

If there be four conſonants between two vowels, the firſt at leaſt is always joined to the former vowel, and as many of the other three as can begin a ſyllable muſt be joined to the latter vowel, as *in-ſtruct*, *tranſ-greſs*, *parch-ment*.

Q. *Are all words ſpelt according to theſe rules?*

A. All compounds and derivatives are excepted.

Q. *What do you mean by compounds?*

A. Words made up of two ſingle words, as *God-head*; or a word and a prepoſition, as *adjoin*, &c.

Q. What words are called prepositions?

A. Ab, ad, de, ex, in, un, dis, mis, per, pro, re, ſub, trans, *&c.*

Q. How muſt ſuch words as theſe be divided?

A. as they were before they were compounded.

Q. What do you mean by derivatives?

A. Words derived from others; or ſuch as have the termination ed, er, es, eſt, eth, ing, ation, ance, ence, iſh, ous or, ly, *&c.* added.

Q. How are derivatives ſpelt?

A. Derivatives, whoſe primitives end with a conſonant, are ſpelt as they were before any of theſe ſyllables were added to them; and when they double their final conſonant, it may be proper to put the latter conſonants with the terminations, as *blot, blot-ted*, &c.

When words in *e* final take any of theſe terminations, *e* final is loſt, and then a conſonant may be put to the termination, as *write, writ-eſt*; but if the ſyllable be ſhort, the termination goes by itſelf, as *come, com-ing.* When the termination added begins with the vowel *a*, *e* is retained, as in *charge-able.*

The following TABLE *of* WORDS *conſiſts of ſix and ſeven ſyllables, and being deſigned for exerciſes in ſpelling, are left for the ſcholar to divide according to the preceding rules.*

Accented on the third ſyllable.

CEremoniouſly	Hyperbolically
Congregational	Inconveniently
conſcientiouſly	incommunicable
Diametrically	indefatigable
Geographically	inextinguiſhable

ignominiously
insufficiency
interrögatory
irrecoverable
insignificancy
Meritoriously
Recommendatory
Sacrilegiously
superannuated
superciliously
superficially
supernaturally
supernumerary
superstitiously
Valetudinary
Unproportionate

Accented on the fourth syllable.

Abomination
abbreviation
accommodation
accumulation
adjudication
administration
alienation
alleviation
animadversion
annihilation
antediluvian
anticipation
apologetical
appropriation
approximation
archiepiscopal
arithmetician
articulation
assassination
asseveration
association
Capitulation
circumlocution
circumrogation
clarification
cohabitation
commemoration
communication
confabulation
congratulation
consideration
contradistinction
continuation
corroboration
corruptibility
Deliberation
delineation
denomination
depopulation
determination
dilapidation
disadvantageous
discommendation
discrimination
disingenuity
disobligation
disreputation
dissatisfaction

diſſimulation
Edification
enthuſiaſtical
equivocation
eradication
evaporation
examination
expoſtulation
extenuation
Familiarity
fortification
Generaliſſimo
geometrician
glorification
gratification
Heterogeneous
hieroglyphical
hiſtoriographer
humiliation
Illumination
imagination
impartiality
impetuoſity
improbability
incomprehenſible
indiſpoſition
infallibility
infatuation
inſinuation
interpoſition
interpretation
inveſtigation
irregularity
irreconcilable
Juſtification
Manifeſtation
materiality
mathematician
modification
mortification
multiplication
Obediential
Pacification
participation
particularity
peculiarity
predeſtination
premeditation
pronunciation
propitiation
purification
Qualification
Ratification
rationality
recommendation
regeneration
repreſentation
retaliation
Sanctification
ſemediameter
ſignification
ſolicitation
ſubordination
ſuperintendency
ſuperiority
Transfiguration
Uncircumciſion
univerſality

Words of seven syllables, accented on the fifth syllable.

Antitrinitarians	insuperability
Circumambulation	irrationality
consubstantiation	Mal-administration
Discontinuation	misrepresentation
Excommunication	Naturalization
exemplification	Predetermination
Immensurability	Recapitulation
immateriality	reconciliation
impenetrability	re-examination
indivisibility	Superannuation
incorruptibility	supernaturality
indefectibility	Transubstantiation
indetermination	Valetudinarian

Of POINTS, *or the Use of* STOPS.

THAT we may read, write, and understand distinctly, Orthography teaches us how to use the stops or points of distinction, which are six.

A Comma	(,)	A Period	(.)
A Semicolon	(;)	An Interrogation	(?)
A Colon	(:)	An Exclamation	(!)

A *Comma* makes but a small distinction, while the reader may tell one.

A *Semicolon* makes a full distinction, while the reader may tell two.

A *Colon* makes a fuller distinction, while the reader may tell three.

A *Period* makes the fullest distinction, while the reader may tell four, and concludes the sentence, causing the next word to begin with a Capital.

An

An *Interrogation* asks a question, as, *who will read this?*

An *Exclamation* is used at any sudden cry or wondering, as, *O the cares of men!*

A short Admonition *to all, and especially to* Masters *of* Families.

'AMONGST * the many growing vices of 'this profane age, one wretched and un-'godly custom is too common; viz. of people 'falling to their meals as beasts do to their fod-'der, without any thoughts of God, or thanks 'for his blessings——And even too many of 'those, who have not quite laid aside this chris-'tian duty, perform it after such a slight and 'negligent manner, as makes it as sinful as the 'omission.

'When a man, like ourselves, bestows a fa-'vour, we naturally give him thanks.—Are 'not food and health, and the supports of life, 'mighty blessings? Is not God the sole giver 'of these? Are they not worth asking and 'giving thanks for? This shews plainly, that 'this sin, being against the very natural no-'tions of sense and gratitude, is of the devil; 'who makes the tables of too many become a 'snare and a curse to them, by intemperance, 'gluttony and drunkenness.

'All christians, who have any regard to the 'example of our Saviour, who always glorified 'God, and gave him public thanks for his bles-

* From the Bishop of *Sodor* and *Man's* excellent book, *The Knowledge and practice of Christianity made easy.*

sings;

'ings;—or to the example of St. *Paul*, who
'would not omit this duty, though in bonds,
'and in the presence of a numerous company of
'heathens.—All christians seeing the reasonable-
'ness of this duty, and the sin of omitting it, or
'not performing it after a serious manner, will
'be inexcusable before God, if they neglect
'to glorify him at their daily meals.

'Now that the most unlearned may not want
'words to express their thanks, and beg God's
'blessing upon themselves, and their daily food,
'the following may be made use of.'

Grace before our Meals.

O God, who givest food unto all flesh, grant that we may receive these thy gifts with thy blessing, and use them with sobriety and thankful hearts, through Jesus Christ our Lord. *Amen.*

Grace after our Meals.

MAKE us truly thankful, O Lord, for our daily bread, and for all other mercies we receive; and help us to love and serve thee, the giver of all good, for Jesus Christ's sake. *Amen.*

Or this,

BLESSED be the Lord for providing so well for us: May his grace make us ever mindful of the wants of others; and give us the bread that nourisheth to eternal life, through Jesus Christ our Lord. *Amen.*

The End of the FOURTH PART.

THE